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The Missionary survey

THE MISSIONARY SURVEY

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Thank You, Friends; Thank You.

Words fail us to express our appreciation of the splendid co-operation of our friends in the effort to increase the subscription list of the SURVEY.

In February we received 2320 new subscriptions and 1174 renewals, and in March we received 4304 new names and the renewal of 4263 old subscriptions. This exceeds the best record of former years and to the friends and agents who made this fine showing possible the SURVEY extends sincere thanks.

There is just one note of sadness in our hour of rejoicing and it is occasioned by the fear that *about seven thousand* of our old subscribers must have died since January first.

If they are still alive they certainly need and want the SURVEY and we should have received their renewals.

There is the possibility that they are still alive and are just waiting for an agent to call and collect 75c for their renewal to the SURVEY. We hope our last guess is right. Won't some one please allay our fears by sending in promptly the renewals of the *missing* seven thousand. See how many of them are in your Church.

Faithfully and expectantly,

THE MISSIONARY SURVEY.

Look at this fine list on the MISSIONARY SURVEY HONOR ROLL for May:

Ashdown, Ark.
Batesville, Ark.
Belcher, La.
Churchville, Va. (Loch Willow.)
Charles Town, W. Va.
Charlotte C. H., Va.
Clarksville, Tenn. (First.)
Cloyer, S. C.
Colbert, Okla.
Commerce, Ga.
Cross Hill, S. C.
Crossnore, N. C.
Crozet, Va.
Dallas, N. C.
Eatonton, Ga.
Eastman, Ga.
Ebenezer, Tenn. (Cedar Springs.)
Edgefield, S. C.
Georgetown, Tex.
Glade Valley, N. C.
Gloucester, Va.
Grandview, Texas.
Greensboro, N. C. (Buffalo.)
Hattiesburg, Miss. (First.)
Hope, Ark. (First.)
Huntersville, N. C.
Ira, S. C. (Old Field.)

Jackson, Ala.
Kerrville, Tenn.
Lake City, S. C.
Lake Village, Ark.
Lebanon, Ky.
McGregor, Tex.
Monticello, Mo.
Mt. Jackson, Va.
Okolona, Ark.
Olanto, S. C.
Onancock, Va.
Orange, Va.
Paris, Mo.
Plain Dealing, La.
Prairie Grove, Ark.
Richmond, Va. (Overbrook.)
Richmond, Va. (Roseneath.)
Roanoke, Ala.
Ronceverte, W. Va.
Roselyn, Ga.
Shenandoah Junction, W. Va.
Summerville, Ga.
Tunice, Miss.
Weldon, N. C.
Williamsville, Va.
Wilmington, N. C.
Winnabow, N. C.

Page of Prayer

"He went up into a mountain apart to pray: and when the evening was come, he was there alone."—Matt 14:23.

THE PRAYER LIFE OF JESUS

"When I went through Palestine I was deeply moved with the reflection that if the little hill back of Nazareth could disclose its secret; if the Galilean lake could tell all that has transpired there; if the desert places round about Jerusalem could unfold their story; if the olive trees could reveal what they had witnessed,—they would fill in the silent places of the Gospels, and would tell us chiefly about the prayer life of our Lord. They would tell us of the range of His prayer life, of its unselfishness, of its intensity, of its unceasingness, of its fervor and of its irresistible power because of the Godly fear behind it."—*John R. Mott.*

WE THANK THEE:

- For the New Hospital at Morelia. (Page 343.)
 - For the great work being done for the Lepers in Korea. (Page 351.)
 - For the "Seed-Sowing" done by Emmanuel Neighborhood House. (Page 369.)
 - For the Light which is shining at Baluba. (Page 340.)
 - For the opportunities of witnessing for Jesus on the missions fields. (Page 347.)
 - For the refreshing vacations given to our Church Workers at Montreat. (Page 328.)
-

WE PRAY THEE:

- That some one may hear the call that comes for a helper at Miss Dowd's School. (Page 387.)
- That the Foreign Mission Deficit may be speedily liquidated. (Page 350.)
- That Protestantism may heed the warning against Catholicism. (Page 375.)
- That we may realize our responsibility for the adequate support of our aged and enfeebled ministers. (Page 393.)
- That the work among the foreign groups in our country may be a continued source of winning souls for Thee. (Home Mission Department.)
- That the needs of our new field in Brazil may be immediately met. (Page 345.)

SPIRITUAL MOVEMENTS IN THE BALKANS.

An agent of the Bible Society reports that two or three thousand Bibles could be sold in Bucharest within a few days if they could be procured. One man offered 100 francs for a copy. A national society which has been founded for the restoration of Bulgaria puts Bible reading in the forefront of its program, while in Greece, circles have been formed for reading the Scriptures. Even before the war had ended, soldiers in the trenches formed little groups to read the New Testament together, and these groups are found in many towns and villages.—*Missionary Review of the World*.

MOHAMMEDAN DECAY

At a meeting of the Mohammedan Association in Cambridge, England, one of the delegates from India said:

“The peoples who own allegiance to the Islamic faith have been on the down grade for many decades. What used for successive generations to be a name to conjure with is to-day a by-word and a reproach. Mussulmans have ceased to be true to those ideals which once were especially and remarkably their own. The people of Islam are false, in a very essential sense, to the high ideal which made their forefathers great. Stagnation, apathy, and want of hope characterize to-day the Mussulman peoples of the world.”
—*The Presbyterian*.

A UNION CONFERENCE AMONG THE MOROS.

The first union conference of some sixty Christian leaders in the southern Philippines was held last summer at Lake Lanao, Mindanao, by Congregational and Presbyterian missionaries and Filipinos. About 90,000 Mohammedan Moros live on the shores of this lake. These people are now peaceable, and are sending their children to American schools. The con-

WORLD

tact of the missionaries and the Moros has a good effect on both by bringing about greater mutual respect and understanding.

The spirit of Christ in the Conference deeply impressed the Moros. This field offers a large opportunity to some spirit-filled, tactful missionary worker.—*Ex.*

BRAZILIAN WOMANHOOD AWAKENING.

Statistics show that 85 per cent. of all Brazilians are unable to read or write. In Sao Paulo, an up-to-date and modern city the percentage is 60 per cent. Likewise, in an undeveloped state has been the Brazilian woman's idea of her rights and possibilities in society and business. Since the World War, young women are turning from the thirteen and fourteen-year-old marriage to the schools of commerce, of pharmacy and of medicine, and many are begging entrance to the Normals. They are entering business offices, welcomed by a new attitude of society toward them. Not a single state institution in Sao Paulo was able this year to take in all the young women applicants.
—*Home and Foreign Fields*.

AMERICAN LEPROSARIUM

The new American Leprosarium for the exclusive use of lepers of the United States has at last been located in Louisiana by the purchase of 400 acres by the Federal Government for this purpose. Lepers living in no less than twenty different States, in lonely and uncomfortable surroundings, can now be furnished with all that medical skill can do for them. The American Mission to Lepers makes an appeal for the ministry of a

NOTES

Christmas greeting for these thousand or more lepers. The most appreciated articles are soap, sandals, and blankets, but clothing, food, and medical supplies are always in demand. Mr. W. M. Danner, American Secretary of the Mission to Lepers, 156 Fifth Avenue, New York, will gladly send circular with full particulars as to what would be most acceptable and when and where to send gifts.—*Christian Missionary*.

GENEROSITY OF SOLOMON ISLANDERS.

In the natives of the South Sea Islands there are subtle under-currents of a heathen heritage which tend to carry them out of the course mapped on the heavenly chart. But these hereditary predilections are being overcome. At the last annual missionary collection at Kokengolo, a Solomon Islander, ex-head hunter, attired in spotless raiment, walked down the aisle of a Christian church and deposited £10 on the plate, to help send the Gospel to the heathen. Others who had no money gave cocoanuts or shells, and in the three circuits of this district, the natives alone contributed more than \$1,000.—*Ex.*

JEWISH MISSIONARIES FOR THE ORIENT.

Some prominent Jews of Europe maintain that China and Japan are the only two countries free from the stigma of anti-Semitic movements. "The Christian world has declared war against us," says

one, "therefore we must look for friends where we can find them." Accordingly, a number of young Jews are at work on the Far East languages with a view to mission service in China and Japan. The substance of their teaching will be Jewish humanitarian ideals as summed up in New Testament ethics.—*Missionary Review of World*.

THE PROTESTANTS OF BELGIUM.

Protestantism in Belgium has been brought there from outside. It came from France. A large proportion of the Protestant pastors in Belgium are Swiss. The Protestants are few in number, perhaps not more than sixty thousand, and yet they showed great influence during the war. They had their corps of chaplains with a chaplain-in-chief in the Belgian army.

In 1918 after a visit to King Albert in his modest headquarters at the front I passed around to the office of his adjutant and military officer. I noticed an open Bible on his desk and on inquiry, learned that he was a Protestant. At the Belgian capital at Havre, while visiting the Minister of Foreign Affairs, I discovered that he was connected with the Protestant congregation in Brussels. I had occasion to go to the War Office to call upon the Director of Propaganda and found myself in the office of a Belgian Protestant.

Down through the mining region near Mons where the Protestant churches are located you find a high order of workmen. The Protestant pastors are in friendly relations with the Socialist leaders, and speak at their meetings. In other words, they are recognized as a progressive element. In Belgium the situation is different from that in France in that Protestantism has gotten hold mainly of the working people rather than the elect.—*Christian Herald*.

EDITORIAL

THE CALL FROM THE FOREIGN FIELDS FOR VOLUNTEERS.

REV. P. B. HILL, D. D., *First Presbyterian Church, Louisville, Ky., formerly of the Korean Mission.*

NOT since the day when Paul heard the clear and definite call from heathen Macedon has there come such a ringing call for volunteers for the foreign field as that which comes to the young manhood and womanhood of America in this hour. Not, perhaps, in a single, splendid, compelling vision as it came to Paul, but none the less authoritative because the more varied.

1. *The condition of the heathen world makes mute but pathetic appeal. The educational need reveals a pitiiful condition.* In some of the countries of Latin America from 65 to 75 per cent. have been reported illiterate. This need is particularly acute among the women and girls. It is said that in China not more than one woman in a thousand can read or write. In some parts of the Orient the women used to say to those endeavoring to get the parents to send their gir's to school, "It is no use, a woman cannot learn anything." A Korean woman once said, "Don't you know that after God made the dogs and pigs He made woman?"

The moral condition of the heathen world calls loudly for relief. A missionary recently said of Japan, "It is not that the people are immoral, but rather unmoral." Low and degrading sins and vices that would chill the blood of the average man or woman of your acquaintance are openly practiced in the heathen world. The soul, mind and body seem polluted. Wherever you go you are conscious of this fearful condition.

The social condition of the heathen world is calling. You who can go out in

the name of Christ to remedy this must hear the call and go. There is no home in heathendom in the sense that you and I understand home. Woman is not a companion, but a chattel. Married without her consent, generally speaking, a slave to her mother-in-law after the wedding and thrust out into the streets unprotected at the slightest whim of the husband. Girls are unwelcome when born into a home; in many places they are not given a name and always their lot is miserable indeed. Polygamy prevails, infanticide is frequent, suicide is common.

The physical need of the heathen world is calling for doctors and nurses. Sometimes as I have traveled through the mountains of Korea and looked upon the sick and suffering I have longed to be able to speak the word that would make them whole, but I know that this was not God's way. I felt that He wanted men and women voluntarily to seal the declaration of their love with sacrificial service.

Lepers with their slowly disintegrating bodies creep along the roadways. Children with ailments that a little attention might correct must have dirty needles thrust again and again into their quivering flesh. Pestilence walks in darkness and destruction wastes at noonday, because sorcerers, drums, needles, idols, charms, filthy concoctions possess no healing virtue.

The spiritual need, it seems to me, calls louder than all the rest. I can almost see the devil worshippers now as at the New Year they are seeking for a fortnight to please the evil spirits by offer-

ings, music and play. Idols, temples, sorcerers, charms are all that the heathen world has to meet the needs of an immortal soul. The testimony of the past and the pathos of the present prove them impotent.

2. *There is a call for volunteers that comes from the hungry heathen heart.* Thousands are looking still to the only things they know, but their hearts are not at rest. There is no peace, no satisfaction. Dr. Egbert Watson Smith relates this experience during his trip through the Orient:

One evening in a Chinese town in our Church's territory as I was walking home with a missionary I heard a wail that stopped me like a bullet. If ever I heard the cry of a breaking heart I heard it then. It came again and again in broken, strangled words. Going nearer we saw a woman, apparently about 30 years old, crouched against the outside of a heathen temple. I asked the missionary what it was she was crying. His voice shook as he answered.

"She is crying, 'O mother, O mother! Where is righteousness? I cannot bear it. I cannot endure to live longer.'"

She was in the grip of some excruciating agony and all she had to cry to was the spirit of her dead mother.

This is but one hungry heart. There are thousands in every heathen land who will rejoice to hear the story of a Saviour that can meet their soul's deepest needs.

3. *There is a call for volunteers in the unparalleled opportunity of the hour.* No longer is there the prayer for open doors. The doors are flung wide open, and the heathen world waits for—shall we say YOU? Dr. Kanamori says that this is the Church's opportunity in Japan and calls for five hundred missionaries to go at the earliest possible moment. Other missionaries in Japan confirm his statement. China has lost confidence in Confucianism, Buddhism is favored by Japan and, therefore, is all but tabooed in China. The student class and the leaders are

coming more and more to believe that in the Christian religion there is the message that China needs. Korea is in the midst of the greatest revival the country has ever known. South America is at last open to the Protestant missionary. Africa is ripe for harvest. It seems as if the world waits for Christ. But they will never hear of him unless parents consecrate their sons and daughters to this service, unless the young Christian manhood and womanhood of America consecrate themselves to the task; unless there is an abundant outpouring of life. Looking at this matter more personally, the big opportunity to-day is not here but out there. There is hardly a profession in this land that is not over-crowded, while to meet the desperate conditions of the heathen world there is one doctor to every one million three hundred and thirty-three thousand people; one trained nurse to about the same number, one teacher to a population as large as some of our whole counties, one ordained preacher to fields varying from one hundred and fifty thousand to several hundred thousand souls. Churches, schools and hospitals are crowded. Can you not hear in this wonderful opportunity something that calls you to share in this wonderful work.

4. *There is a call that comes from the Son of God.* He has given as his parting message to his people a positive command—not a sentimental suggestion. And I honestly believe that no boy or girl, no man or woman has done his or her full duty to the Master until on fair and legitimate basis the question of whether or not the Lord wanted them to go to the foreign field has been faced and definitely settled. Not long ago a young minister said to me, "I have no clear and definite call to go to the foreign field." I asked if he had a call, as clear and as definite as he demanded, to stay at home. He did not. To give money is not enough. There must be some one to whom this money can be sent, some one to transform this money into spiritual power. There must be an outpouring of

life, not ten years hence, but *NOW* if the day is to be won for Christ. Woe to the man or the woman who can answer this call but will not. Woe to the parent that stands selfishly between a child and the passion of that child to fulfil the Lord's command.

"Hark! the voice of Jesus crying,
 "Who will go and work to-day?"
 Fields are white, and harvest waiting;
 Who will bear the sheaves away?"
 Loud and strong the Master calleth,
 Rich reward he offers thee;
 Who will answer gladly saying,
 "Here am I, send me, send me?"

STRANGERS AMONG US.

ACCORDING to the surveys made by the Interchurch World Movement, the following table shows about every third individual of our population is either foreign-born or else of foreign parentage:

Foreign-born population	April, 1910	13,346,000
Immigration	April, 1910- July, 1919	5,679,000
Emigration	April 1910- July, 1919	1,916,000
Net immigration	April, 1910-July, 1919	3,763,000
Total foreign-born population	July, 1919 (approximately)	17,000,000
Children of foreign extraction...		20,000,000
Total		37,000,000

The percentage of foreign-born farmers is greater than that of the native-born in a number of our States. The foreign-language press in America includes some 1,500 publications with a circulation of 8,000,000 copies and with a reading public of possibly 16,000,000.

"The full participation in the whole life of America on the part of all the people in America demands the removal of every barrier erected by a sensational race consciousness and the creation of a new American national consciousness. To be great a nation does not need to be of

one blood, but it must be of one mind. Unity of spirit is of more importance than unity of race."

Theodore Roosevelt emphasized the necessity of reaching to them an uplifting hand, with the alternative of the disastrous effect on ourselves:

"If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they will rise or we shall sink.

The great masses of those immigrants segregate themselves in our crowded cities or scatter themselves on the farms of the Northwest, where in some States they outnumber the native farmers. While they are coming in ever-increasing numbers to our Southern cities, it is more especially in the Southwest that they congregate in such masses as to determine the moral complexion of communities.

It is estimated that nearly one-tenth of Mexico's population has transferred itself to the United States and that one and a half million Mexicans make their homes with us, more than one-half of whom reside in the State of Texas. This makes the Mexican our chief responsibility among the foreign-speaking peoples in our midst.

VACATION PLANS FOR CHURCH WORKERS.

R. E. MAGILL, *Secretary.*

FOLLOWING a plan which has brought cheer to the heart, rest to the body, and stimulus to mind and spirit, we hope to make a vacation at

one of the summer Assembly points possible for a large group of our underpaid and over-tired church workers during the summer of 1921.

Last year about two hundred were given brief outings at Montreat, N. C., Kerrville, Texas, and Davis, Oklahoma.

Words were inadequate to express the gratitude of these friends. They went back to their fields heartened by the fact that some one appreciates their devoted and self-sacrificing labors, and with minds and hearts quickened by contact with fellow-workers and the inspiring programs they were privileged to enjoy.

An investment in this *Vacation Fund* yields big dividends in increased efficiency on the part of the guests of the fund, and at least four hundred should be provided for next season. Ten dollars will pro-

vide a week's entertainment and every guest should have at least two weeks' rest.

Geneva Hall at Montreat, N. C., will be open for these friends after June 20th, and Dr. Chester, of the Foreign Mission Committee, will be the host for the season. All requests for room reservations should be sent to Dr. S. H. Chester, Box 330, Nashville, Tenn.

All who wish to share in the joy of putting a "bright spot" into the lives of our devoted church workers, should send checks or subscriptions payable on or before July 1st, to R. E. Magill, Treasurer, Box 1176, Richmond, Va.

YOUNG PEOPLE'S CONFERENCE, SYNOD OF VIRGINIA

A YOUNG People's Conference, under the direction of and within the bounds of the Synod of Virginia, will be held at the University of Virginia, Charlottesville, Va., June 11th-18th. This is the first Synodical Conference that has ever been held in Virginia, and, of course, great interest is attached to this enterprise for the moral and spiritual uplift of the young people of our Synod. We are exceptionally fortunate in being able to hold the conference at the University of Virginia. The University buildings and campus will give an immediate academic atmosphere, which we hope will be conducive to a deeper interest in the instruction offered and in the study required for the various courses. A richly varied program of inspiration, instruction, recreation and real helpfulness and enjoyment has been prepared. There will be Bible study classes, text-book classes in Home Missions, Foreign Missions, Sunday School and Christian Endeavor Work, besides uplifting vesper services and inspirational addresses. For recreational facilities, the fine equipment and splendid athletic field of the University will be at the full disposal of the conference students.

The following is but a partial list of

speakers and conference leaders: Rev. H. H. Sweets, D. D., Rev. Homer McMillan, D. D., Rev. W. T. Thompson, D. D., Rev. H. W. DuBose, D. D., Rev. O. E. Buchholz, Mrs. W. C. Winsborough, Miss Anna Branch Binford, Mr. Frank P. Wilson, Miss Eleanor Berry, Rev. Gilbert Glass, D. D., Rev. J. W. Allen, Miss Janie McGaughey, Col. Jos. D. Cudlipp.

The conference is open for all young people in the Synod between the ages of 16 and 24, inclusive, together with the teachers and leaders of such young people.

Delegates will be accommodated in the various buildings of the University without charge; but each student must provide his or her own towels, sheets and pillow cases. Meals will be served at about \$10 for the week.

Since Charlottesville is so easily accessible from every part of the State, there ought to be large delegations from all the Presbyteries.

There will be a registration fee of \$1.00 for each student. Registrations with conference fee should be sent at once, and in no case later than June 1st, to Rev. Wesley Baker, Box 1176, Richmond, Va. Rooms will be assigned in the order in which registrations are received.

WESLEY BAKER.

FOREIGN MISSIONS

Box 330,

REV. S. H. CHESTER, D. D., EDITOR

NASHVILLE, TENN.

MONTHLY TOPIC—GENERAL REVIEW.

(The Review for Africa was given in our April number.)

LATIN AMERICA.

THE emphatic word in connection with missionary work in Latin America is co-operation. The Committee on Co-operation, which is the Continuation Committee of the Panama Congress, has administered during the past year a budget of \$31,000, by means of which it has effectually promoted many co-operative enterprises along the line of territorial distribution and especially of education and literature.

An Educational Secretary, Dr. Webster E. Browning, of the Northern Presbyterian Church, has been appointed and has visited a majority of the countries of Latin America during the year. He has not only made a survey of educational conditions in the countries visited, but has rendered valuable service in the co-ordination of schools and the working out of educational programs and the unification, as far as possible, of the methods of mission schools with the view of giving evangelical religion its proper place in the school curriculum.

The Committee on Co-operation has a Sub-Committee on Literature, which directs the work of two secretaries, Dr. Juan Orts Gonzales and Dr. George B. Winton, who have done work of the greatest possible value in the preparation and translation of religious books into Spanish, and especially in the publication under the editorship of Dr. Orts of a monthly magazine, *La Nuevo Democracia*. The need of a periodical dealing with social, industrial and religious problems that would appeal to the educated class has long been felt, and this

magazine was established as the answer to this need. It is handsomely printed and beautifully illustrated. The January number, in addition to its religious features contained articles on Problems of Industrial Reconstructions, the Three Varieties of the White Race, The United States and the New Era, and The Last World Tragedy, all by Latin American authors. The front pages contained flattering testimonials to the value of the magazine from the President of Guatemala, the President of Salvador, the United States Minister from Ecuador and the Ambassadors from Chile and Peru.

Besides its foreign activities the Committee on Co-operation arranges addresses and conducts classes on Latin-American topics in churches, conferences, conventions and educational institutions. It is developing an ever-widening acquaintance with the intellectual leaders of Latin America and is helping to interpret to them the spirit and purpose of American Christianity.

BRAZIL.

There has never been a thorough and systematic survey of Brazil as a mission field, but it is well known that large areas of this great republic are as yet almost untouched by evangelical mission work.

One of the most neglected mission fields in the world is that of Northern Brazil. A sub-committee of the Co-operation Committee has been engaged for some time in studying the Indian problem of Brazil. This committee has as yet made no report, but correspondence revealed the fact that the Indian popu-



A country church in the Caxambu Field, Brazil.

lation, scattered through the interior of the country from the Amazon Valley to the Rio Grande, is much larger than has been supposed, and that there are probably several millions of them who have never heard the name of Christ and to reach whom no effort has yet been made.

Our North Brazil Mission is still very short of workers. The two families from Southern Brazil, those of Dr. Alyn and Mr. Baker, who were sent last year to reinforce that mission, have been compelled for health reasons to return to the South, where climatic conditions are more favorable. Two members of the family of our veteran missionary, Dr. Henderlite, have returned with their parents, and will assist in the education work of the mission. There is urgent need for a number of strong young men to be sent to that field to take up the evangelistic work, which the men now doing that work will be compelled to lay down before many years.

The West Brazil Mission continues, as for several years past, to call for the four additional evangelistic workers needed for anything like the adequate occupation of their field.

The school work of the East Brazil Mission continues to be the pride of our whole Brazilian educational enterprise for the ability and thoroughness with which

it is carried on and the encouraging results which are described in the historical report of the mission. Additional equipment is needed for the Instituto Evangelico, but the most urgent need is for an adequate building for the Charlotte Kemper Seminary.

The University Federation, which aims to co-ordinate the various faculties of university grade, maintained by the churches and which looks to the ultimate formation of a great university built upon existing institutions is steadily carrying on its work with a hopeful prospect of realizing its aim in the not distant future.

CUBA.

The city of Havana, by reason of its political and commercial importance, exercises a large influence upon all the smaller cities of the island. Since the adoption of prohibition in this country and the passage of laws against race-track gambling it has become the headquarters of the liquor and gambling interests for all of the Western Hemisphere north of the Equator. It is estimated that more than 50,000 tourists visit Havana during the season, many of whom are there because of the freedom from temperance and moral restrictions

that prevailed, and whose influence as they travel throughout the island is the reverse of wholesome. The Latin American Co-operation Committee has therefore heartily encouraged the effort of the Christian forces to make adequate provision for religious work in Havana, and is trying to promote the enterprise of establishing a Union Evangelical Church and Social Centre. While this work is of local origin and is under local management, it is so closely related to missionary work as to deserve not only the sympathy, but the practical help of those who are interested in the evangelization of Cuba.

The work of our committee in Cuba is now confined to the city of Cardenas and the Presbyterian school at that place. This school is designed to be the capstone of our educational work, and is in process of development up to full college grade. The Woman's Home Mission Board of the Presbyterian Church, U. S. A., is co-operating with us in this work and has furnished a handsome administration building for the equipment of the school and several pieces of valuable property, which will enable us to develop the plant in a symmetrical way.

The school has had an enrollment of over 500 during the present year, the

number being limited only by the impossibility of securing dormitory accommodations. The work has been so highly appreciated by the citizens of the town, that they have contributed \$5,000 to the equipment fund.

The committee has been earnestly seeking to secure a trained educational man to assist the president, Dr. R. L. Wharton, and to free his hands in a measure from class room work, so that he could take general oversight of the other schools in our territory designed to be preparatory school and feeders for this central college.

MEXICO.

We refer our readers to the excellent historical report written by Mrs. R. C. Morrow, for the description of the beginning of actual work in our new field in Southern Mexico.

A recent number of the *Houston Post* contained a significant announcement of the establishment of through Pullman service between that city and the City of Mexico. This means that the business men of Texas have confidence in the stability of the present Mexican Government and its ability to preserve order and quiet along the line of travel. We feel justified therefore in recommending the visitation of this field by any of our friends who are interested in the Mexican work, and also by those who are not interested in it, in order that they may become so. Beside the attraction of interest in the work, the scenery in the country around Mexico City is of unsurpassed beauty; the climate is equal to that of Asheville, N. C.; the monuments and other objects of archaeological interest are scarcely inferior to those of Egypt and India, and the people are as different from those we see at home, as the people of China, Japan and Korea.

There is very nearly the same number of people in Mexico as in Korea, and they are manifestly of the same racial origin. There are just about as many people in our territorial section of Mexico as in our territorial section of Korea.



Graduating Class of 1920 at Presbyterian Preparatory College, Coyocum, Mexico.

The type of Christianity which they know is fully as idolatrous, if not more so than the attenuated form of Buddhism that prevails in Korea. Their claim on us for evangelization is therefore not inferior in any respect to the claim of Korea. We shall not be doing our duty by them therefore so long as we continue to invest less than one-fifth of the amount for work in Mexico that we have been investing for the work in Korea.

We are glad to report that a beginning has been made toward the building up of our force in this field to something like an adequate strength. Three missionary families have recently been sent out. We hope to send at least three other families before the close of the present calendar year.

We would close this review by quoting the following, which seem to us to be wise words, from a recent article by Dr. Geo. B. Winter in the *Missionary Review of the World*:

"Now is the opportunity for those of our own people who really wish Mexico well. While our cynical journalists jeer and our greedy capitalists scramble for spoil, the Christian forces of this great land should be instant with their service. The one thing which the country needs, as is manifest on the most cursory view, is Christian education. Mexico has had too much of soldiers and of military rule already. A foreign soldiery, especially, would greatly add to her troubles. She would be forced to fight them, and she does not wish more war. She would have to become the enemy of the United States, whereas she longs to be our friend. Let us act the friendly part too. We never have done any worth-while or creditable thing in helping Mexico with her educational problem. Yet she is our nearest neighbor."

CHINA.

The outstanding fact in the situation in China is the famine which prevails in the five northern provinces of Chile, Shensi, Shansi, Honan and Shantung.



Boy nurses at T'ung-king-pu General Hospital.

The actual famine zone covers about one hundred thousand square miles, but the entire district affected comprises an area of nearly 400,000 square miles, with a population of not less than one hundred millions. Of this number, fifteen millions are said to be inevitably doomed to starvation without prompt American relief. An American Relief Committee has been organized whose address is Vernon Munroe, Treasurer, Bible House, New York City, and the quickest way to reach the Chinese sufferers with relief is to send remittance directly to this address.

It is to be hoped that this calamity will hasten movements for reforestation, drainage and other engineering measures, which are the only means by which permanent relief from such experiences can be obtained.

As in previous famines, the missionary bodies are furnishing the largest number of relief workers, and will in this way gain the good-will of the Chinese as they could gain it in no other way, and thus prepare the way for the gospel approach.

An encouraging sign of the times is that generous-minded Japanese have raised a fund of about \$250,000 for distribution among the sufferers. The more far-seeing Japanese are advocating whole-hearted assistance as a means of regaining the friendship of the Chinese, lost to them through the famous "Twenty-One Demands" and the occupation of Shantung.

Large quantities of corn have been

donated by the farmers of the Western States, the railroads and railroad employees have donated their services for its transportation to the coast and Congress has made an appropriation of a half million dollars for its transportation overseas. This will, of course, help to cement the traditional friendship between the United States and China and thus enable us to be more helpful in the solution of the various troubles in which China is chronically involved.

China's political troubles contribute to the occasion of national distress. These have been aggravated by the activities of a class of young men who combine crude ideas of republicanism with a smattering of Western learning. What is supposed to be civil war exists between rival governments claiming sovereignty at Peking and Canton. Neither of these are real governments, but only collections of predatory officials, and their so-called armies are only uniformed bandits collecting taxes on behalf of their respective leaders. As a matter of fact these armies have not come into collision for the past two years, and those who understand the situation tell us that it is not likely that they will ever do so, if their leaders can prevent it. Such a collision would put an end to the very safe and lucrative business in which these military leaders are engaged.

The total impression one gets from studying this situation, is that all hopes that have been entertained for the regeneration of China based on any changes in their form of government, and especially on the influence of young men who have secured Western education without becoming Christians, either in this country or in China, are doomed to disappointment. China continues to furnish an object lesson showing that her heathen religions have no power to produce the kind of character that can make a free and stable government possible.

Therefore we are rejoiced that new and larger efforts are being made by all Mission Boards to establish Christian schools of high grade whose students can be

trained in the elements of Christian character while securing their education. These schools must be of high grade in respect of teaching force and equipment, in order to attract students of the best character. The government is spending large sums for educational work and if the government schools furnish superior advantages they will be patronized by the students we wish to train in our mission schools.

In our Hangechow Christian College we have an example of the kind of school that is needed and of what such schools mean to China. At the date of its last report it had turned out sixty-eight full graduates, of whom eleven have entered the gospel ministry, thirty-two are employed as teachers: seven as Y. M. C. A. secretaries and thirteen in commercial and government work. One is in training as a physician and one has entered upon literary work.

This school has recently established a Construction Department, which will be able to render invaluable service in the building operations of our mission.

A science hall, to cost about \$50,000 is an immediate urgent need in the equipment of the school.

PROGRESS OF THE WORK.

The historical reports of our two missions reveal many encouraging facts as to the continued progress of the work, in spite of many hindrances and difficulties. One distressing feature in the situation is the failure of the committee to secure responses to its repeated calls for doctors and nurses to meet the demands of our medical work. Our hope of securing medical recruits from the many young physicians who enlisted in war service in such a spirit of heroism and self-sacrifice has not been realized. A considerable number of young men have recently been volunteering for the work of medical missions, but most of them are as yet only in the early stages of their medical education.

There has been a remarkable movement

in North China, under the influence of General Feng, who is described as an earnest Christian, and whose camp is conducted as a place of Christian propaganda. Religious services are held regularly at headquarters and every effort is made to bring Christian influences to bear upon the troops under his command.

There has been considerable development of the nationalistic spirit, growing out of the fear of foreign aggression, and this spirit is showing itself in a demand for church unity and home mission effort on the part of the Chinese Church. In December, 1919, the "China for Christ Movement" was inaugurated at Shanghai under the auspices of the China Continuation Committee. Dr. Chen-Ching-yi was selected as secretary of the movement, and in a powerful address advocated a nation-wide movement under Chinese leadership, looking to the training of Christians for service, the securing of recruits for the ministry, and the creation of a true sense of Christian citizenship.

The plans of the movement were based upon large expectations of financial assis-

tance from the Interchurch World Movement, and will have to be largely modified on account of the failure of that movement on its financial side. The organization, however, will be continued and its work carried forward as vigorously as its present financial resources will make possible. Meanwhile, the Chinese Home Missionary Society, a co-operative organization, has undertaken responsibility for a territory of about 10,000 square miles in Yunnan Province and an appeal has been issued for workers to occupy three centers in that province.

The movement for the use of the "Phonetic Script" is being pushed vigorously by the Continuation Committee, working in conjunction with the government, a circulation of over sixteen million pages of phonetic literature being reported for the preceding year. The use of this phonetic script is designed to secure uniform pronunciation and thus remove the difficulty of inter-communication between the churches in different parts of China on account of different dialects. It is also hoped in this way to



Shinto priests entering a shrine for a service.



Some of the members of the Bible classes at Takamatsu, Japan.

bring the Bible within reach of multitudes who could never hope to read it in the classical language or in any dialect.

JAPAN.

Our Foreign Missions everywhere, and pre-eminently in the Far East, have necessary governmental relations by which their work is affected. Political movements involve issues from which it is exceedingly difficult and sometimes impossible for missionaries to keep themselves aloof because of their personal relations with their converts who are active participants in them.

In Japan the most noteworthy political phenomenon is the growth of a promising progressive and liberal and anti-militaristic movement, which gives hope of far-reaching consequences, not only for Christianity, but also for the cause of liberty and humane progress. Mr. Galen Fisher, writing in the October number of the *International Review of Missions*, says of this movement: "It has derived its chief inspiration from Christianity. The leaders of it have been foremost in striving to convince the Japanese people of the sincerity and the unselfishness of the progressive and Christian element in the Western nations. They have done much to maintain peace and friendship between Japan and America. They have also boldly criticised and opposed in press, platform and parliament the unjust measures of the government policy in Korea and China."

It is this progressive party that has influenced the government to substitute some measure of civil government for the military reign of terror that has been

in force in Korea and to institute a number of very desirable reforms. The military governor-general, Count Hasegawa, was recalled and Mr. Saito, an admiral of the retired list, was sent in his place. He has promised extensive reforms, such as the equality of the two races before the courts, replacing of the gendarmerie by civil police, the abolition of flogging and the correction of many abuses that were the cause of the recent outbreak. These promises have as yet only been fulfilled in part, but they indicate a sensitiveness to outside public opinion on the part of the Japanese Government, which will ultimately put an end to present governmental abuses in Korea, as it did in the case of the famous conspiracy case five years ago.

EDUCATIONAL WORK.

In the year 1919 the Japanese Government inaugurated an extensive scheme of expansion in higher education. A large number of higher schools were established. Seventeen special schools were raised to college grade and important additions were made to several existing universities. Large provision was made for scholarships in the imperial universities and 140 imperial university graduates were sent abroad for further study. A writer in *The Christian Movement in Japan*, remarks: "This is the boldest attempt the government has ever made to dominate the higher intellectual life of the empire. Nor must it be forgotten that the education provided in these institutions is godless. The situation is full of opportunity, but also full of danger. It is a challenge to Christians to rise to the opportunity and neutralize the dangers."

Some of the Mission Boards have been making large appropriations for their educational work. The Methodists have been enlarging their schools at Kobe and Tokyo with appropriations from their Centenary Fund. The Congregationalist Church has made additions to the Doshisha at Kyoto and applied for its recognition as a university.

Our mission has seriously felt the need of a boys' school of high school grade, but no steps have yet been taken to this end. Our Girls' School at Nagoya has had a very prosperous year and the historical report of the mission shows that the spiritual results of the work in that school have been most gratifying.

EVANGELISM.

Speaking of the general situation in regard to evangelism, Rev. H. W. Myers writes: "The past year has not been one of spectacular growth or rapid progress. Some of the churches have barely held their own and in others progress has been slow. We find some workers thoroughly discouraged and feeling that all progress has been blocked. We sometimes hear it said that the Church has 'run into a wall.' Perhaps it is for that reason that we see a tendency in some quarters to leave direct evangelization and turn to social and philanthropic work. Personally, I am thoroughly convinced that Japan, as a whole, is open to the gospel message as never before in its history. There is a widespread sense of spiritual hunger and men are searching for a religious message that will satisfy this hunger. If the Church of Christ is only true to the Master and his message, we have good cause to expect a Pentecostal ingathering throughout the land."

Attention is called to the section of Mr. Erickson's historical report, showing the urgent need of additional equipment for our Japan Mission. Charges for rent are so exorbitant that it would be economical to pay interest on borrowed money for building houses, rather than to pay rent for native buildings. Furthermore, the native houses in which our missionaries live are neither comfortable or sanitary. They afford little protection from the severity of the Japanese winter climate. Proper consideration of this matter twenty-five years ago and the investment of the necessary amount to provide each outgoing missionary family with a comfortable home would have resulted in

a large saving in the amount now necessary to meet this need and a large increase in the comfort and efficiency of our workers. This is a matter which deserves immediate attention.

KOREA.

Mission work in Korea has been seriously affected by the "Independent Movement," which sprang apparently overnight to the surprise of the government and of the missionary body. Although many Christians were active in the movement, they had kept their plans a profound secret and the missionaries were able easily to disprove the charge that was at first brought against them of having been instigators of the movement. The demonstrations were unarmed processions of old and young men and women and children in the schools. A declaration of independence was issued, signed by thirty-three persons, who at once surrendered themselves to the police authorities and were placed in solitary confinement.

The government at once resorted to the severest measures of repression and these have been continued to the present time. It is estimated that over 40,000 persons have been arrested.

Believing that the missionaries were responsible for the movement the police in many places displayed great animosity



Going to Sunday School.

towards the Christians. Many churches and schools were burned. School buildings and hospitals and the homes of some missionaries were searched. Rev. E. M. Mowry, of the Methodist Mission, was tried and sentenced to six months in prison, which was afterwards reduced to a fine of Y100.

Later on the minister of justice issued a public statement absolving the foreign missionaries from any responsibility. As stated above, the military governor-general was replaced by a retired admiral, Baron Saito. The Prime Minister of Japan stated in a proclamation that the methods of the former administration were not in accord with modern ideas, and promised a more enlightened rule under Baron Saito, since whose arrival a general program of reform in administration has been announced.

The director of education paid an official visit to the Federal Council of Churches held at Seoul and invited suggestions that the missionaries might wish to lay before the government. This invitation was responded to by a memorandum citing the difficulties under which the missionaries were compelled to do their work and asking for relief.

Later on a commission, representing the Peace Society of Japan, consisting of one missionary and two Japanese, visited Korea to investigate the situation. Their report vindicating the missionaries from the charge of any improper conduct was published in Japan, and later one of the commissioners, Rev. Mr. Ishizaka, returned to Korea to distribute a contribution from Japanese Christians of Y4,000 to help rebuild the burned churches.

While the independence demonstrations were going on it was impossible for the missionaries to keep up their country itineration, and the work was also hindered by the imprisonment of a large number of Korean pastors, helpers and church officers. Many of the mission schools had to be closed, most of the teachers and many of the pupils having been placed under arrest.

As for our Christian constituency in

Korea, with few exceptions they have passed successfully through the fiery trial of the period of persecution and many have been made stronger and more intelligent in the faith thereby. God must have some great mission for this Church, which has been so severely tried and whose faith was found unto praise and honor and glory in the day of trial.

Referring to conditions in our field, Mr. Swinehart writes: "We look back over the saddest year in the history of the evangelistic work. Yet we hold on, and already our reward is with us, for a mighty awakening is sweeping over Korea. The events of last spring have cleared up the sluggish current of Korean thought and they are earnestly striving to better their condition. There is a remarkable revival of interest in spiritual things, especially among the men, and it is heartening to see and find young men of good families that are crowding our churches and buying Bibles by the hundred."

When the schools that were closed during the height of the excitement were reopened, it was found impossible to accommodate the number of pupils that wished to attend them. The reopened churches were also crowded beyond their limits. So urgent was the situation that the mission sent Mr. Swinehart home on a special errand to plead for the reinforcements and equipment that are necessary to take care of the crowds that are pressing into the kingdom.

The condition of our medical work is so serious that the Ad-Interim Committee has sent a special appeal calling attention to the need of more doctors and nurses. Our hospital at Mokpo has been without a foreign doctor for three years. The hospital at Kunsan, the largest in our field, is in danger of being closed on account of the precarious health of the doctor in charge. The furlough of the doctor in charge at Chunju is due in June and there is no one to take his place. The many urgent appeals issued by the Executive Committee for helpers to meet this need have so far been made in vain.

Two general results of the era of persecution are to be noted, which must ultimately contribute to the triumph of the gospel in Korea. Mr. Newland writes in his personal report: "The Church in Korea was getting spoiled as a Church and the more she learned as to how high she was regarded as a mission field, the more she trusted to her-self. The prisons, thumb-screws, the rods, bad swords and clubs, and the smouldering ruins of villages and churches awoke her to the fact that her help was in Christ alone and drove her back to him with a new devotion.

Another blessing that came from the trials was that they led to a new era of prayer. The Church began to pray for the thousands in prisons, and then awoke to her own need. She remembered those in the prison house of sin and again went to her knees; private and public prayers became general; the family altar was set up. God's word was set up anew. The revival of to-day is no strange inexplicable thing. It follows the renewal of faith and spirituality in the Church as naturally as daylight follows night."

On February 25th a conference on Japan-Korea was held in New York, attended by sixty-five delegates, representing twenty-seven societies having work in these fields. The interest was very intense and the facts brought out were helpful toward a better understanding of the delicate and difficult situations in the Far East at the present time.

A committee on findings brought in the following report, which was unanimously adopted:

"The situation in East Manchuria across the northern border of Korea is one which has arrested the attention of the civilized world. Scores of men on Chinese soil have been seized by Japanese soldiery, driven from their homes while pursuing their peaceful occupations

and shot without a semblance of investigation or trial. Villages have been destroyed and churches and schools burned. Believing, as we do, that this ruthlessness does not represent the sentiment of a noble people with the high aspirations of the Japanese, we adopt the following:

"I. Having learned of the serious conditions affecting missionary work in the Kanto section of Manchuria and of the desire of the Canadian Presbyterian Board of Foreign Missions to secure advice as to the wisest course of procedure we recommend that the Committee on Missions and Governments of the Committee of Reference and Counsel be asked to give careful consideration to the problems involved.

"II. In view of the Japanese population in Korea and in accordance with the request of the Council of Foreign Missionaries in Korea, we recommend to the Committee of Reference and Counsel that it urge boards having work in Japan to initiate or strengthen work for Japanese in Korea. To this end the transfer from Japan to Korea of missionaries of proved capacity and acceptability, or the frequent visits of such missionaries to the Japanese groups in Korea should prove of special value and significance.

"III. We recommend to the Committee of Reference and Counsel that an expression of the Christian attitude in North America towards foreigners of whatever race who may be in the Occident as visitors or residents, be formulated and made available for use by the Christian forces in the Orient.

"IV. We recommend that a further statement be prepared by the Committee of Reference and Counsel, expressing the deep sympathy of the Christian forces in North America with all Christians everywhere who are being called upon to undergo persecution unjustly because of their acceptance and practice of the Christian faith."

Be like a prism in a sunny window---catch all the bright rays and scatter them in beauty.

HOW THE A. P. C. M. CAME TO BALUBA.

REV. GEO. T. MCKEE.

THE letters A. P. C. M. may not mean much to you here in the United States, but over in Belgian Congo they mean very much to your missionaries, to thousands of natives, and to some government officials, though not always do they mean the same thing. When spelled out the words for which these letters stand appear to be the full name of your mission in Congo. "The American Presbyterian Congo Mission," the initials thereof constituting, as it were, our trade mark or trade name, the name stamped on all the cases of supplies sent out to us, and what you should put on all of your letters destined for any missionary on any of our five stations.

In the months of July and August, 1916, Dr. R. R. King, of Mutoto, accompanied by the writer, made the finest prospecting trip into the far Baluba country, that is the country lying east of the Sankura River. We were not prospecting for gold or diamonds, but a suitable spot for a new station to work among the great tribes of Baluba people. About six weeks were spent in traveling, but no definite spot was located. On this trip, however, we made friends with the native chiefs and their people. We even went as far east as Kabinda, capital of Lomani district, where the great chief, Lumpungu, chief of the Besonga people, lived. It was this chief, who with his cannibal subjects raided the Baluba country a few years ago, killing and enslaving thousands of the Baluba, and driving some of them into the Kassi district, where they settled at Luebo and elsewhere.

A second trip to definitely fix a site for building a new station was made the following March by Rev. Roy Cleveland and the writer. We had several interesting as well as exciting experiences on this trip, and located the site for the station in the domains of Bwa Matumba, chief of the Bena Shimba tribe of the Baluba. We chose a fine hilltop, some twenty

minutes walk from the village of the chief. He and his people seemed delighted that we had come, and the five men inhabiting this hilltop with their families moved off in order for us to occupy, we paying them for the crops of sweet potatoes, corn and millet left standing about their huts.

Within six weeks after our return home to Mutoto we received an urgent message from the chief, Bwa Matumba, to come in all haste as the Roman Catholic priest had come after our departure and threatened all manner of terrible things to him and his people, because they had given us permission to occupy their land. Accordingly, word was sent to Rev. Plumer Smith, then on an evangelistic trip, to join the writer at the site in the Baluba country. Upon our arrival we managed to quiet the fears of the chief and his people, and after a visit of inspection paid the spot by the highest official of the government in the district, we were told that, no objections to our occupancy having been raised by the native owners of the land, none would be raised by the government itself, and that we might proceed at once to the erection of the buildings, and to the making of brick. Perhaps it will be well to state here that the country of these Baluba is all open plains, timber suitable for building being rather scarce and difficult to procure, hence our determination to build from the very start with brick.

Mr. Smith and about fifty workmen made over a hundred thousand brick that summer. In August Rev. and Mrs. Edhegard came down to Lukona, as the new station was called by the natives, and Mr. Smith returned to Mutoto after four months' absence from his family. The writer and family arrived September 1st, and the two families lived together in a three-room mudhouse built for us by the chief. There was much to do in these following months, part of the wide porch



The first brick house at Bibanga.

surrounding the house was converted into kitchens and dining rooms, a brick kitchen and storehouse was built, some very fertile land lying at the base of our hill, and watered by numerous springs and drained, and put into cultivation, timbers were got from a small strip of forest ten miles away, evangelistic work was started in several nearby villages, and of course had been going on for some time at the station, our first services being under a large tree, a church was built, and we were very happy.

We were greatly chagrined and saddened, however, the first of December to receive a letter from the vice-governor general at Elizabethville, refusing to grant us the concession, and requesting that we abandon the site of Lukona within 15 days from receipt of notice. A council was held, and while we had been offered by the mission the option of returning to Mutoto until other places could be looked over, it was unanimously decided to remain and to utilize those fifteen days in selecting a site free from all possible objections, and in building with all dispatch two grass huts after the native fashion. This was done, and on the fifteenth day we moved from Lukona in an all-day drizzle of rain to our new site some three miles north of Lukona, a still loftier hill-top in the domain of a tribe known as the Babwa Kandue.

The new site was called by the natives

Edanga, and by careful measurement its altitude had been ascertained to be 2,800 feet. Through a sweep of one hundred and eighty degrees, from north to south, one looks out over the great Sankuru, or as the natives call it, Lubilas hi, valley. In the afternoon one counts the smoke from evening fires of many villages scattered throughout this beautiful valley. From the hillside several springs of pure water break out, and there is an abundance of firewood, though building timbers are still far distant. The soil here at Bibanga is excellent for cultivation, and it is the ambition of those at Bibanga to some day have an agricultural school located there for the training of the thousands of Baluba girls and boys who live in that great country. Within a radius of ten miles there are twenty-five thousand pupils. Bibanga is just about in the center of a triangle formed by three large villages of about 5,000 population each. Bibanga assuredly has a great population upon which to project the gospel.

The grass huts at Bibanga built by us were about 35 feet long by 10 feet wide, and the ridge pole was ten feet above the floor which consisted of about 4 inches of clay laid down on top of the ground and beaten hard and smooth. Our doors were only mats swung over poles left in the grass walls. The kitchen was a smaller hut built in the rear of the house. In the dwelling house we had our bed room, our



The chief who asked for 200 native teachers. The walls of his house are covered with Sunday-school pictures given him by the missionaries.

dining room, our office and reception hall, it being extremely difficult to tell where one room left off and another begun, since there were no partitions, but as long as it did not rain too hard and blow too strongly we were comfortable and enjoyed our experiences, feeling in some respects at least we were being permitted to do pioneer work.

Dr. E. R. Kellersberger and Mr. W. L. Hillhouse came down to Bibanga in April, 1918, and the latter commenced work at once on the erection of two "mud palaces," one for Dr. Kellersberger and family, and one for the McKees. With the untrained native labor, few tools, rather unpromising sticks, etc., together with the high winds which blow steadily during the dry season, the two houses were finished with some difficulty, but seemed truly elegant after the straw huts. In one of these grass huts little Sixten Edbegard, Jr., was born and lived for several months before beginning with his parents two hundred and fifty mile journey to Luebo, and on to the white man's country. Of his illness en route and subsequent death you, no doubt, are already aware.

In this dry season brick-making was commenced at Bibanga and we were disappointed after burning a kiln to find that our clay did not seem so good as that at Lukona, the former site, subsequent search, however, has indicated several promising beds of clay superior to that used at first. Quite a little land was cleared and drained in the marsh at the foot of the hill and planted with vegetables, this work was done largely by the company of small boys, ranging from 10 to 15 years of age under Dr. Kellersberger's enthusiastic leadership. Many of these little fellows walked several days' march to come to us for the privileges of learning to know the white man's God and to read the white man's book. Over two hundred had been enrolled in this company, which we hope is going to be the nucleus of a strong boys' school some day. A new church was built at this time, which later proved too small, and a larger one has since been put up.

Our evangelistic work had been growing all the while. The efforts of the missionaries being furthered by the very able assistance of our native elders, Kasukasha Paul and Kandue, Petelo and their young

assistant evangelist, Kayembi Timote. Needless to say, it was quite impossible for us to supply our own native teachers, accordingly, our supply of these came from the older stations of Luebo, Mutoto, and Lusambo, who backed us and held up our hands in this new work. For awhile our outstations could be counted on a man's two hands, later his feet were needed to help enumerate the villages, and now I believe that even two men six-fingered and six-toed each could not furnish counters enough. One old chief was visited five times by one of the Bibanga missionaries before he consented to allow his 50,000 subjects to receive our native teachers, and then after receiving them a few months later he sent word to Bibanga for 200 teachers to be given him that he might place a teacher in each of his two hundred villages. Two years from that time we had gotten together only twenty for him. One cries out in spirit at the challenges thrown to the Christian Church by the savages as they open the gates of their cities to us, and through which we are not able to pass for lack of workers.

The first brick house on Bibanga station was completed in April, 1920, and since the brick made on the station were not sufficient those made at Lukona, three miles away, were carried by men, women and children on their shoulders and heads to Bibanga. All of the masonry

work, save the building of the fireplace was done by native Congo bricklayers. The natives say this house is visible in the villages twenty miles away. Several months before the completion of the house, Dr. and Mrs. Kelleisberger and baby Winifred left for their furlough in America, via Luebo. This left the McKees alone for three months until Rev. and Mrs. W. F. McElroy arrived with their young son, Frank. Several weeks later we had the pleasure of welcoming Miss Ruby Rogers into our little Bibanga family and with much joy turned over to her the keys to the pharmacy, where she now presides with great efficiency. In April, 1920, the writer and family left for their furlough in "foreign country," and since that time Rev. and Mrs. Joseph Sävets have been transferred to Bibanga.

As we sit in the evening on the hill-top at Bibanga the Beautiful, we know that the beams of light from our leading lamp are seen by the natives in the darkness twenty miles and more distant from us, and then the prayer comes into our hearts that "the true light," which lighteneth every man," which we trust, too, streams from Bibanga, may be seen and its influence felt by every man, woman and child, speaking the Baluba tongue. To this end we labor. Are we right in thinking that we have your co-operation in this prayer, this hope and this labor?

MEXICO MISSION MEETING.

MISS E. V. LEE.

THE annual meeting of the Mexico Mission this year was at Morelia, the capital of the State of Michoacan.

Mr. and Mrs. Shelby are stationed there, and had recently moved into the building we call "our hospital." This building, bought by our committee last fall, was intended for a hospital, though never used as such. Its location is very

desirable, and the building itself can be made into all that we would wish. We all feel that it has been a wise investment, and we hope the day will soon come when it can be fully equipped, giving the service that will mean so much for Morelia. It is such an intensely fanatical city, and the work progresses slowly. This hospital will open many doors to us. It is good to think of the sick who can rest



The Aqueduct at Morelia.

in these wide corridors where we held our meetings, looking, as we did, at the roses and violets that were blossoming in the square court around which the corridors are built, basking in the sunshine, and looking up at the blue skies above.

Meanwhile, until hospital work begins, Mr. and Mrs. Shelby have their home there. Those big rooms and wide corridors mean a good deal of walking; it is quite a trip from the kitchen to the dining room. But as we went we would remember how much all that space would mean for work and comfort, some day, not far distant.



The Cathedral.

Thus there was plenty of room for all the mission. The absolutely necessary furniture was secured for use during the meeting, and all plans made by Mr. and Mrs. Shelby for our comfort.

We had a very happy meeting, and rejoiced especially over our new workers, Mr. and Mrs. Wray and Dr. Coppedge. Their coming will mean much to us in every way.

On Sunday we had a communion service and at the same time a dedicatory service. For while we cannot open the hospital yet, we wished to dedicate the building to God's service in the care of His needy ones and to ask His blessing on all the plans we had made. Mr. Shelby and Mr. H. L. Ross had charge of this service. Mr. Wray spoke of the work that they hoped to do among the young people. Dr. Coppedge told us of the medical work and the many opportunities that come to the medical missionary, and the writer read some verses written for the occasion. It was a helpful service.

Our plans for the new year are many. For the work grows all the time. Our schools are well attended and our teachers efficient. So efficient are they that they are greatly in demand for work in the government public schools. These teachers are graduates of the School of the Northern Presbyterians, near Mexico City, where Miss McClelland is teaching. And as the government can offer larger salaries than we can or have been able to pay, we are facing a real problem. Some of these teachers will realize their obligations and will make a sacrifice; but others will want the larger salaries. And we need teachers.

The work grows; even those who are opposed to us must recognize this fact. Our meeting at Morelia was known, and, from the remark that was repeated to us, our numbers were greatly exaggerated. We were told that a Catholic lady told a friend that she had heard that a car full of Protestants had arrived, and she added: "God pity Morelia." He does pity Morelia, as we know, and the day may come when that lady may see His

light, led to it, perhaps, by one of those whose coming she so deplored.

In Zitacuaro the work has been long established, and there is a large and active native church. The native minister there wrote that at their Christmas service two priests were present. And one of them said afterwards that there was nothing in that service that could be criticized or to which they could object.

Our field is a large one. We look for more workers and can use many. May God put it into the hearts of some who can meet the needs in Mexico to come, to



Morelia Hospital.

send, remembering the call is urgent and the need great.

OUR NEW HOSPITAL AT MORELIA.

MISS E. V. LEE.

Long have we watched, and watched with
aching hearts

Sickness and suff'ring that we could not
stay;

Long have we hoped and prayed, and now
we greet

The dawn so long desired, the promise
of the day.

The day of service. They brought to
him

The suff'ring ones that each his touch
might feel,

So may they come to us, and in his name
our skill

Be given freely thus to help and heal.

We see these rooms, not as they are to-day,
But filled with beds, where nurses come
and go;

Where eyes will brighten as their steps
they hear,

Knowing full well the comfort they be-
stow.

And others we can see, with rev'rent mien,
With gratitude God's holy word they
hear,

Ll'st'ning with love and trust already won
To him who points them to the Great
Physician's care.

This dawn means rich fulfilment of our
hopes,

The answer to our longing and our
prayer;

With grateful hearts we lift our song of
praise

To him who gives us what we count so
dear.

A home, where, these his little ones,

In all their need and suffering may come,
Where they may learn, as gladly we shall
tell

The way that leads them to the Father's
Home.

VARGINHA, THE NEW STATION IN EAST BRAZIL.

DR. H. S. ALLYN.

Dear Friends:

After over four years of homeless wander-
ing, we are once more settled in our
new home in our own field, which was
designated by the East Brazil Mission
at its recent annual meeting.

Varginha is a town of about fifteen
thousand inhabitants, situated about fifty

miles southwest of Lavras, in the south-
eastern corner of the territory set apart
by the mission and Presbytery as the
exclusive field of the East Brazil Mission,
which has the whole responsibility for its
evangelization. After the organization
of the National Church in 1888, when
all the Presbyterian work in Brazil was

combined in one Church, until 1916, when it was decided best for the missionaries to withdraw from the Presbyteries, the whole country was common ground, so far as our Church was concerned. In 1916 the Brazilian General Assembly appointed a committee to confer with similar committees from the Northern Board and our committee. This joint committee adopted a *Modus Operandi* for the conduct of the work in the future. The mission and Presbytery met in Lavras last week and marked the limits between the fields of the two bodies. The original South Minas Presbytery occupied the central part of the state from the Methodist's field on the east, the Rio Presbytery on the southeast and south, the Sao Paulo and Minas Presbyteries on the southwest and west and with no limit to the north.

The mission's field, as recently marked commences at the intersection of the 22 degree S. latitude with the 2 longitude W. of Rio, going north to the 20th degree, then east. Lavras is outside of this line and as there is an organized church 20 miles southwest of Lavras, served by the same minister, the line curves to the west so as to leave this church under the care of the Presbytery. As Bello Horizonte is within this line a curve is also made to the north in order that it should remain with the Presbytery. Starting at the beginning point the line follows the parallel west until it reaches the undefined limits of the West Brazil Mission, or to the limits of the Minas Presbytery. As said before there is no limit to the north. With the exception of Plumhy, Mrs. Cowan's station, there is no organized church within our bounds and I am the only resident minister, though Mr. Maxwell, who lives at Lavras, has an extensive work along the line of railway from Lavras three hundred miles to the northwest. Dr. Gammon also has some preaching points within our field and both he and Mr. Maxwell also have work with the Presbytery. Rev. F. F. Baker, the only other missionary engaged in evangelistic work, was loaned to the Pres-

bytery to work in the Caxambu field. This field never belonged to our mission, though it aided a native minister there for a few years. The work there was begun and carried on for many years by the missionaries of the Northern Board, one residing there for many years. At that time it formed a part of the Aso Paulo Presbytery, while our work belonged to the Rio Presbytery. Some time after the missionary withdrew and turned over the work to the native church, the South Minas Presbytery was formed from the other two, and from that time we have been more closely connected, though only through the fact that Dr. Gammon and myself were also members of the Presbytery as well as of the mission.

This then is the field for which we are directly responsible, but we are also responsible for nearly all the territory north of the 20th degree of latitude and between the 1st and 3rd meridian west of Rio, as there is but one self-supporting church within those limits. My personal field, however, is but a small corner of about two thousand square miles in extent, with three good-sized towns and a dozen or more villages, enough to keep three young active ministers busy, so there is no question as to my having enough to do.

Varginha, the center, is the most important industrial city in the south of the State of Minas. It was visited a number of times by Dr. Gammon in the early years and was included in his itinerary on the first trip I made with him twenty-four years ago, but for lack of time was not visited. Since that time it has had only occasional visits by ministers and colporteurs. It has always been considered a very bigoted town. The Spiritualists, however, have been very active for some years and have a very good building, and have some of the leading citizens as members. About three months ago the Seventh Day Adventists, who have been very aggressive all over South America for many years, selected Varginha as their center for the south of Minas and put two families here with four colporteurs to work out from the

city throughout the surrounding country. Both women and men have been making a house to house canvass and distributing their literature and have hired the only available hall in town, in which they have held three conferences a week for the past two weeks. So far the discourses have been thoroughly orthodox, as they are as wise as serpents, if not as harmless as doves. So we have to begin our work, not only combatting the ignorance and superstition of Romanism, but the errors of these two active propagandist systems, one of which contains so much truth that it is doubly dangerous. This is a result of delaying to occupy this field years ago when conditions were favorable. It is the Lord's work, however, and not ours, and we are not responsible for results, only for faithfulness in seeking to know his will and doing it as revealed to us. Pray for us that we may so put ourselves into his hands that he can speak and work through us.

We have been here long enough to get our bearings and have not been able to learn yet how best to attack the problems that confront us. For the present, we will have a Sunday school in the morning and a preaching service in the evening in our own home and a mid-week prayer meeting in the home of the

only believer here. I will also open up an office for the practice of medicine and expect to be able by this means to get into touch with people of all classes. The one agency that would seem to give promise of the most easy entry into the homes of the people is a school, as the people are anxious for one and would patronize it, even though it were a Protestant enterprise, but I see no prospect of being able to start one.

In the meantime, we will do the best we can and watch developments, and try and hold the ground until the mission can send some younger and more efficient workers, as we feel that this is an important strategic point for the development of our mission's work.

The limits between the West and East Brazil Missions have never been defined and our mission suggested that representatives of the two meet here during this month to mark the limits and to decide upon plans to more fully carry on the common work, but we have not yet heard from the West Brazil brethren.

I would have been glad to give you more news about the general work of the mission, but haven't time, and anyway, the annual reports will soon be published and will give this information.

Will close with the earnest request to be constantly remembered in your prayers.

WHAT A DAY MAY BRING FORTH.

MRS. H. H. MUNROE.

ONE of the joys of being on the mission field is the opportunity that may come any day, any moment, the hope that in any group of the passing crowd some soul may be waiting, unknown to you and to himself—known only to God.

If any of you have lived in a town where almost every one already knew of Christ, and you felt you had nothing much to do but to visit the sick and give to missions, you will appreciate the mean-

ing of the situation—that a missionary daily faces from 100 to 10,000 souls who do not know Christ and at any turn of the road he may be given the joy of finding one of his little ones.

One day we came in from church to find our parlor window smashed—glass shattered into countless bits over the floor. A boy, a high school student, playing on the school recreation ground, had thrown a ball with all the force his brawny arm could wield—he was from the country



In any group of the passing crowd some soul may be waiting.

and had lived out of doors—and the ball had crossed the street, crossed the yard and gone straight into the pane of glass.

The boy—where was he? On the spot to apologize and to ask to pay for the glass. We would never have known who had done it, but there he was, like a man. He gave his name. It ended in a friendship. He began coming to church. When he left school, we sent him Christian books and papers. He is a man now, and has recently confessed his faith in Christ. Remember, too, that out here only one person in 1,000 is a Christian, and a man is not applauded for his testimony. A missed ball—salvation.

Then another day recently we sat at the table. Looking up we saw four girls coming toward the house, just to look at the foreigners. We thought you would not mind? Not if you are really longing to touch every soul you possibly can, that you may impress Christ there—longing for the chance—but I confess that day I felt annoyed at the intrusion, just for a few moments.

When they got near we sent a child—about the size of the girls—12 years—out with tracts. They turned and fled. She followed. Then it appeared that these were only the forerunners. It turned

out to be two classes of big boys and girls who were from a neighboring village out for a tramp with their teacher. Being kindly accosted, they came into the garden—and here was *opportunity*. Could the children learn a Bible verse?

The teacher demurred. "We cannot teach Christianity," he was about to say, but I hurried on—"I have some lovely American postcards—old ones, but good views—sent out by American children. I will give one to each child who learns the verse." "Christianity!" "Oh, it is a short verse and will take only five minutes."

I produced the Bible and the cards and began. "The wages of sin is death." Right on we went to the "Gift of God, eternal life through Jesus Christ." The teachers became interested. One took the Bible and taught it himself. I told the boys and girls I would send Christian tracts or books to any who would write me a card with the verse later, giving name and address. Result. Well, that was six months ago, and about six sets of pamphlets have been sent and they write and thank me and on my mantel this moment are fourteen small volumes of a life of Christ ready to be sent.

It shows how we may sow beside all

waters—whether the well in the garden or by the deep river.

And you? You know we began by saying you had felt that you could do no *great* thing—just give and visit the sick.

You are wrong. There is prayer. God

knows you and hears your prayer. Prayer does release power. I can't tell you why. It is a mystery, but if you would pray right where you are. Could you begin praying one hour a day and see how God might give *you* opportunity?

Takamatsu, Japan.

A THANKSGIVING PUMPKIN PARADE.

MISS LAVALETTE DUPUY.

WELL, we had it! on Thanksgiving Day in the morning, and methinks Barnum, Bailey, Ringling Bros. must needs have added an appendix to their "Mile of Elephants" to have held the crowd against the Knusan Girls' School Thanksgiving Pumpkin Parade had they passed that day!

The girls formed line in the school yard—90 strong—then marched around the little hill to the church not far away, bearing on their heads their own-grown yellow pumpkins, and singing, "Come, Ye Thankful People, Come," as they went.

And the people CAME! All who had already gathered outside at the church to watch the procession, joined it as they marched along, for the contagion was irresistible, and each person in the village shared a special interest in the parade, for hadn't THEIR school girl planted the seeds and raised the finest pumpkin of all? or if not, it had to be proven with eye-witnesses!

They all filed into the little church, placed their pumpkins up next to the pulpit, where other offerings had already been laid and seated themselves for the service. The church was full to the doors, and all joined with zest and true thanksgiving in the sweet service that followed.

Each girl had her name and the price of her pumpkin painted in large black letters on the side, and so we roughly estimated the total value at about Y20 (\$10). But dear life! who was going to disqualify a school girl's pumpkin with any such modest price as those girls had set 15 or 20 sen each? Not THESE fond

parents! And when, after service, they gathered to claim their own or purchase others, more than Y30 was received for them. Besides these 90 pumpkins, there were ten immense bags of rice, and bushels of turnips and cabbages brought by others whose interest and gratitude had been awakened by the zeal of these girls, until our thanksgiving offering amounted to Y250, almost double last year's. O, but we were a happy people!

Every girl can tell you what that money is to be used for, too, and any other information you might desire about the mission work they are supporting in Shantung, China. Yesterday they were thrilled with an address by Pang Moksa, one of the four missionaries in Shantung supported by the Korean Church, and not a girl snoozed while he was speaking. This morning he led our chapel exercises at school, to the same eager listeners. Such a difference in their interest since they have a part in the mission work in China and Chaiju. They have raised more than half of the Y100 we have promised to the Chaiju work by April.

Our girl who "swallowed a jar" (as they call mumps), is back at school again. She made quick work of its digestion, saying, "If I don't hurry back somebody will have my sleeping spot on the floor, and I can't lose my place!"

The S. S. at Lexington, Va., has just sent our school a dozen pencil sharpeners for Christmas. My, what happy faces there will be when they find one fastened to the teacher's desk in each room for their use! It will save some pearly teeth, too, for they gnaw their pencils sharp



The Thanksgiving Pumpkin Parade.

quite frequently. I'll have enough to share with the Boys' School, too.

Bless all those dear children who help us with their love and thought and prayers! It's lots of fun being a missionary when the folks at home back us up like that!

As we left the church after our thanksgiving service, each girl carrying a pumpkin, for which she had paid full value, I heard them say, "Let's save our seeds to plant next year!"

Kunsan, Korea.

THE FOREIGN MISSION DEBT.

REV. E. E. SMITH.

WE HAVE discovered a disposition in two or three of our numerous friends to criticize the Assembly's Executive Committee of Foreign Missions because of the past and possible future deficit in the finances of the Foreign Mission work. We do not want to say anything that would stop the criticisms. They keep off ennuï. They indicate that some one is interested enough in the work to make remarks about it. When a man thinks he smells a mouse, he sometimes goes to hunting for it and finds more commendable things than he ever dreamed were in existence. The Foreign Missions Committee therefore likes its critics. If they should all die the committee would be among the chief mourners at the funeral. The doors of the committee are not locked. Don't knock—walk in.

Several of our good laymen have modestly suggested to us that there ought to be some laymen business men on the Foreign Missions Committee. We think so, too. They are right. They never were so right. Everybody agrees to that. Even the General Assembly agrees to it, and has a long time ago put six laymen business men on the committee, who are there to this day. The committee is composed of six laymen and seven preachers, besides the two secretaries. These two

secretaries happen to be preachers because—well, just because they can preach.

But why not dismiss the seven preachers, and fill their places with seven other laymen? We are sure the said preachers will not object. They did not butt in. They were appointed by the Assembly because, as a general proposition, the preacher is head and shoulders above the layman business man in the handling of Church business. This is plain talk. We are not quoting it. We said it our own self. Our reason for saying it out loud is that our usual serenity has been disturbed by the cool assumption, in some quarters, that laymen are superior to the preachers in business ability. We challenge the assumption. The preachers, as a rule, are the finest business men the country has yet produced. If they had not been, the Church would have been bankrupt long ago. Put that in your pipe.

Why does not the Foreign Missions Committee cut down the great Foreign Mission work to fit the financial income? It was a layman and not a preacher who had the unbusiness sense to ask that question. Hear a parable. A certain man, in the natural growth of his family, found he had more children than his income would support. What was to be

done? Kill off a few of the children? If so, which? John or James or Mary? If you were that man, which ones would you turn out to starve? Answer that, you dear business man. Would you turn any of them out, or would you hold onto them and seek to bring up your income for their support?

Which of our missionaries shall we shoot? Which mission station shall we abandon? Which hospitals shall we tear down? What people shall we withdraw from, and leave to perish without the gospel? Which of all the thousands of the dependent children of the Church in heathen lands, shall we throw out to the devil? Which? Will the critics decide that for us, please?

Cut down our Foreign Mission work to fit the present financial income? It is the old story of the standard bearer who charged ahead of the lines. When called to bring the colors back to the lines, he cried, "Bring the lines up to the flag." Brethren, your Church standard bearers do not know how to beat a retreat. Quit talking about it, and bring up the Church to the standard.

The Southern Presbyterian Church

gave to the great cause of Foreign Missions last year \$1,191,250.24. It reported 376,517 members. The amount given was therefore \$3.16 per member for the year, or a little less than one-tenth of one cent per day. Is less than 1 cent per day enough? Shall we abandon some of our fields, call home some of our missionaries because the work has gone beyond an income of less than one cent per day from each of our Church members? Would five cents each per day be too much to expect—five times the present income? We ought to be ashamed to even think of planning our Foreign Mission work on a basis of less than the price of a stogie. And he who criticises such parsimonious planning as being too large ought to hide himself in the sands of the sea where the tide ebbs and flows twice in twenty-four hours. Shucks! Let's pay off the deficit. And hereafter let's quit playing penny Foreign Missions. Give the committee at least ten times its present income, which would be only ten cents per day for each member of the Southern Presbyterian Church—the price of one cigar.—*The Westminster*.

MEDICAL MISSIONS IN KOREA.

DR. R. M. WILSON.

THE work at most of the hospitals during the past year for various reasons has been very heavy, much more than any one doctor should have to do. There has been a goodly increase in the number of in-patients. The work with these patients is that which counts the most physically as well as spiritually. A sick man having to leave his home and warm room to go to a distant hospital is a new idea to the Korean mind, consequently, the Koreans are a bit slow learning the importance of it. The old Korean method was to send a Korean messenger to a drug room to purchase a large pack-

age of herbs, roots, tiger's teeth or bone, bear's gall or fat, as the case might be, to be mixed into one decoction and fed to the patient in one draught. In striking contrast to this method, is the new method, of taking patients into the hospital where every want is supplied, proper food, medicines, nursing, operations, vaccines, etc., administered and isolation enforced in any case that demands it. At the same time, evangelistic attention is given to each patient. An effort is made to get in each of the hospitals a Christian man and woman who can teach a Sunday-school class and do religious work.

INCREASE IN RECEIPTS.

There has been a substantial increase in the receipts at most of the hospitals. The people generally are in a better financial condition and hence better able to pay for treatment. The fact that the cost of hospital supplies of all kinds has greatly increased, and that there are always those who cannot pay for treatment, and hence require charity work, makes this increase in receipts necessary and welcome.

MANY HOSPITALS CLOSED.

The work at Mokpo Station has been closed, as the doctor in charge has been home on furlough. At Chenju Station an American nurse and a Korean doctor are running the hospital in the absence of any American doctor. The Taiku Hospital is also closed on account of the sickness and absence on furlough of its doctor. The hospital at Chungju was forced to close because of the scarcity of doctors. The Presbyterian Hospital at Pyung Yang has been closed for some years, but plans are now under way for a union hospital there.

UNION WORK AT SEOUL AND WONSAN.

Union work is being done at the Severance plant in Seoul, and also at Wonsan. This seems to be an ideal way to do medical work, but at present union hospitals where even two missions are working together are few.

SEVERANCE PLANS FOR TUBERCULOSIS DEPARTMENT.

The Severance Hospital will soon have a tuberculosis department with Dr. Fletcher (formerly of Taiku), in charge. This department will fill a great need, for there is not another such institution in all Korea. In this land where the people know so little of sanitation, where their homes are so poorly adapted to using what little they know, and where no hospital has had even a room where such patients could be properly isolated, the

WHITE PLAGUE has been no small menace and problem. Every hospital should have a room or tent, so as to care for at least a few tubercular patients and each of them to care properly for themselves.

SEVERANCE LEPROSY WARD.

Severance Hospital has also secured permission from the government to establish for the study of leprosy a ward in connection with the institution in the hope that some doctor can be secured to do some thorough research work in this field of medicine. Special paragraphs appears in this article reporting further on the work for lepers.

TEACHING THE PEOPLE HEALTH PRINCIPLES.

The instruction of the masses in hygiene and sanitation is accomplished in the small way through tracts published and distributed by the Korean Medical Society, and by talks delivered at the Bible class on such subjects as colds, worms, influenza, venereal diseases, diarrhea, leprosy, cholera, smallpox, etc. The tracts also cover these same maladies, and are sold or given away largely through the agency of the Bible colporteurs. Medical instruction and practice during country trips by a doctor accompanying the itinerator, bring good results, spiritually as well as educationally and physically. The Medical Society, besides serving the needs of the natives in this work of preparing and distributing these tracts, also helps to keep the missionary doctors "fit" through its annual meeting where papers are read and discussions conducted along scientific lines.

INCREASE IN THE WORK DEMANDS MORE DOCTORS.

We quote the following statistics as typical of the general increase of the medical work in Korea in all the hospitals. At Haiju the doctor reports: Work, 17 per cent.; outcalls, 38 per cent.; char-

ity work, 17 per cent.; increase of local income in both dispensary and hospital about 73 per cent. The report from the Kunsan Hospital shows, 842, operations, 2,008 ward patients, 1,520 dispensary patients and receipts to the amount of \$31,197 for the year. Such work as this is entirely too heavy for one man, but under the present under-manned conditions one man must do it all. Besides this actual medical work, there is all the business management of the work that falls to the doctor also, hence the doctor must work seven days a week, with no vacation in the summer, and no provision made for any one to care for this work during the time he is on furlough. Most of the government hospitals have six or more doctors, besides a staff of nurses and a business manager. The need for more doctors in the mission hospitals is therefore most imperative. No hospital should be without at least two doctors and a nurse.

LEPER WORK IN KOREA. THE PITIABLE CONDITION OF THE OUTCAST LEPER.

As everywhere else, and throughout all the ages, the leper in Korea is an outcast. When it is discovered that a man is a leper, his friends and relatives advise him to depart. From the time he leaves his home until he dies (unless he be fortunate enough to secure admittance into an asylum), he isuffed, shunned, and dreaded, until he would fain exchange his life for that of a dog. He seeks relief everywhere, by washing in waterfalls, by submitting to the treatment of the native doctors, who have ability only to relieve him of his money; or, at last tries eating human flesh as a remedy for his malady—the remedy which the Koreans believe to be most effective. When all has failed, and his money is all gone, he wanders from market to market, showing his sores and deformities and begging for money; he becomes one of the professional beggars, and eventually develops into a hardened sinner.

THE JOYS OF WORK FOR LEPERS.

The joys, both for the leper and for the leper workers, are unsurpassed. It is not hard to imagine the joy that comes to a leper such as I have just described, when he finds himself among friends, in a warm room, with food and raiment and medical treatment given him, nor is it any wonder that he believes in Christianity, reads his Bible, and sings praises to God. Neither is it more difficult to imagine the joy of the one who has been the means of bringing about this miraculous transformation in a life so wretched before. A recent visitor who spoke to the lepers, said: "They are the happiest lot of people I have seen in Korea." Another visitor said: "I have met no one in Korea who seems so genuinely and lastingly grateful for the blessings, material and spiritual, that he has received, as are most of these lepers; none who maintain year after year more keen interest in Bible study and religious worship than they; no congregation that will listen longer or with keener interest, and so quick and responsive appreciation of a sermon and none that seem to account it more of a privilege to contribute to each of the Church causes than the body of lepers in the Kwangju Hospital."

BIBLE STUDY AMONG LEPERS.

The lepers in the homes are noted for the progress they make in Bible study. As soon as the lepers enter the homes they are taught to read, and begin at once to study their Bibles and very soon have their hearts filled with joy for the privilege. Many of them commit large portions of the Bible to memory.

LEPERS DO THEIR OWN WORK.

The lepers in the mission homes do all their own work. The only man employed is the one who does the purchasing and bookkeeping. They make their own clothes, care for home, do farming, carpenter work, masonry, shoemaking, and some of them are trained to give the

necessary dressing, and the hypodermic injection of the oil every Saturday night.

MEDICAL TREATMENT OF LEPERS.

Without a doubt Chulmoogra oil is giving splendid results here in Korea, and many of our patients seem to get entirely well, except for a few anaesthetic spots, which do not seem to disappear. We also use on a certain number of the patients, sodium gynocardia, made from this oil. This can be injected into the blood vessels. It, too, seems to do good, but we cannot make any report on results at this stage of the treatment.

PRESENT STATUS OF THE LEPER WORK.

The leper work of Korea is at present being done in three mission asylums and

one government asylum and mission asylums are caring for about five hundred and fifty lepers, and the government asylum for about one hundred. When we realize that there is somewhere between two and three thousand lepers in Korea according to government reports, and probably actually many more than that, we can see how inadequate is this work, either to care for the sufferers or to prevent the spread of the disease. About two-thirds of the lepers in these asylums are men. This number probably represents the proportion of men and women lepers in the whole country, too, as men are more exposed to the contagion than women, it seems. With only a little more effort the mission hospitals could care for twice this number if they had buildings and funds available.

BETTER TIMES AT YENCHENG.

REV. H. W. WHITE.

YENCHENG Station is feeling in pretty good spirits now. Several workers are coming to relieve our distress. We have had the biggest field in either of our China Missions and the smallest force of workers. This year we found ourselves with only three missionaries, Mrs. White, Mr. Smith, and myself, to look after two million Chinese. At this juncture Miss Sallie Lacy volunteered to help us for a year. Some of you may know that after caring for her mother until she herself came to middle life, Miss Lacy came to China on her own support, doing volunteer work. But for her, Mrs. White would have been the only lady in all this field.

Now this fall we have welcomed to Yencheng Mr. Harold Bridgman, and he in the goodness of his heart has gone and gotten a Mrs. Bridgman for us. She comes from the Canadian Presbyterian Mission, and they were married on Christ-

mas Day, so we hope they will be doubly blessed.

Then later we had the pleasure of welcoming Miss Minna Reid Amis to take charge of our Girls' School work. She is a beautiful and consecrated young girl, the daughter of one of our own ministers, Rev. E. H. Amis, who died a few years ago after a lingering illness. Miss Amis came and spent Christmas with us. Two of our girls, Junia and Sara, came home from school, and we had a pleasant company. They enjoyed learning Christmas carols together. But then they had to go off. The weather was getting cold, and we feared they would get frozen up on the way. By two days' traveling in cold, rainy, snowy weather, with no fires day or night, they reached their schools, for Miss Amis is to study awhile in Nanking, learning the language. Then she comes to take up the girls' school here.

HANGCHOW CHRISTIAN COLLEGE.

MR. J. M. WILSON.

AS SOME of you know we sailed from Vancouver, B. C., aboard the *Empress of Japan*, October 12th, and arrived in Shanghai the first day of November, after a rather rough, but otherwise good trip at sea. We reached Hangchow November 2nd, and were mighty glad to see our old friends, both Chinese and foreign. After going through the usual details of getting a cook, cleaning house, etc., we began to look around and see what had happened in the college during the past fourteen months.

As to Americans on the staff, there are a number of changes. Mr. Wheeler and Mr. Scott, of the Northern Board, have left us. Mr. March is on furlough. Messrs. Day and Barkman have been added by the Northern friends and our mission has sent Mr. and Mrs. Andrew Allison from our Kiangyin Station to join our staff, besides two young men, Messrs. Creighton and W. E. Smith, who are here for one year only. Mr. Creighton is sent by the students of Occidental College, Los Angeles, California. Mr. Smith is a young lawyer who has just finished his course at Washington and Lee University. He is helping with the teaching of English. These, along with the old-timers, like the Stuarts and Mattos make a group that it is good to know and live with.

Last year, because of student strikes, we lost about sixty of our students, at least they were told to "go to school or quit," and that many quit, rather than sign a paper to obey all the rules of the faculty. Some of you may have heard of how the student class have joined themselves together all over the country for the purpose of aiding their country in her attempt to throw off Japan in Shantung and other places. This Students' Union has been a good thing in many

ways, but like the labor unions, they have felt their power and importance a little too much and have gotten to the point where they wish to dictate to the authorities in the schools. School boys are the same in China as they are in America—the truth is when it comes to thinking of plans for mischief the Chinese boy is not in the class with some Americans I have known. These students leaving, along with our inability to equip our institution as it should be, have caused a dropping off in the student body. The truth is if our Southern Presbyterian Church does not get under the load here in the way of equipment in the near future, the cause of Christ is going to lose considerable prestige in the eyes of these people and we are already losing the opportunity to teach and develop many leaders for the kingdom in the future. Being a Christian institution is no excuse for being an ill-equipped and inefficient educational institution. However, we still believe that the home Church is going to do her part in the near future.

We have for a long time noticed the trouble that many of our missionaries have in erecting their buildings. A missionary is called upon to do all kinds of things that he has never done before. One thing that almost every missionary has had to do sooner or later, is to build his own house, if he has had one, and probably his hospital or chapel or school-house. This construction has been very trying on the missionaries. It is said that the erection of one building on the mission field shortens a man's life by one year. Contractors at home have many ways of doing inferior work when they are supervised by our best trained engineers. This being the case, you can imagine the tricks that can be "pulled off" by a heathen Chinese contractor when

he is supervised by a minister of the gospel, who in many cases does not even know, until the house begins to fall down, that he is being cheated. I could write a book on things I have seen along this line; in fact, I could write pages on the things I have had both done and attempted on work that I, as trained engineer, was trying to do. For example, shortly after my return here our kitchen chimney began to smoke very badly. I sent a man to the top of the house to drop a weight down the chimney. The weight stopped short at the second floor line, where after tearing out the brick, we discovered that a wooden floor joist had been built through the chimney! This was very badly charred and we considered ourselves fortunate that the house had not been burned down.

Having had considerable training along these lines and also a good deal of experience—good, bad, and indifferent—building with Chinese labor, I am starting what will be called our Hangchow

College Construction Department. We propose to draw the plans and write the specifications in both Chinese and English for building work for any missionary of any denomination in this section of China. We will also try to supply, as far as possible, trustworthy Chinese to supervise the work. We will use our self-help students in making the drawings and it may be possible, at least in the summer time to use them as inspectors. I will be assisted in the work by one of my old students who has just been graduated from the Government Institute of Technology. We are going to charge a small percentage for this work to pay expenses and if there is any surplus, same will be put into the plant and equipment of this institution. We are hoping in this way to help the missions in their building operations and also to get hold of some very badly needed equipment.

Hangchow, China.

FIRST CHRISTIAN BECOMES PASTOR.

DR. R. M. WILSON.

WE ARE all rejoicing that "Elder Choe," as he is familiarly known here, has just been ordained pastor of the North Gate Church, Kwangju.

Just thirteen years ago when I arrived in Korea he was given me as a language teacher. He served in this capacity for some years, and at the same time acting as hospital assistant. He has assisted in many operations and is a pretty good "country doctor."

A few years ago he decided to study for the ministry and since has been in evangelistic work strictly, attending each fall and spring session at the seminary, and in December graduated from the Presbyterian Theological Seminary.

During the independence movement he was taking some part in the cheering and was put in prison for about a year, this delaying his graduation.

He was the first man to become a Christian at this station and for some years has been one of the most active members of the Church.

His father died of cholera when he was quite young and this threw the responsibility of the family upon him.

The past Sabbath was not only a red letter day from the ordination of Elder Choe, but the South Gate Church was divided and about half of the congregation goes with Pastor Choe to start the new church at North Gate. This promises to be a very strong church, because of the fact that most of the members who are merchants and independent are in that section and are able to support their church; also the church is right in the heart of the city with a large population all about the church. There were over a hundred at Sunday school there and it

will soon run up to a large number from all appearances.

He is the first ordained pastor from this section of the country. He has a very fine spirit, is a good Bible student and we hope to see him build up a very strong church and accomplish much good for the Master.

His brother, Young Ok, was my assistant for years and is now a practicing physician in the city and a very skillful doctor.

It's a great joy to see these fine young Koreans going out as preachers and doctors to their own people; and wonderful changes are taking place in the people and great progress being made by the Church and her people.

Kwangju, Korea,



A Sunday School for heathen children near Kwangju, Korea.

MISSIONARY ARRIVALS.

From China:

Mrs. R. T. Shields, Miss Irene McCain,
Rev. and Mrs. Lacy I. Moffett.

From Korea:

Miss Ella Graham.

PERSONALIA.

A letter from Mr. Longenecker to Dr. Reavis, written on board the *Kassai River* steamship, announces that he and his wife and children, with two ladies of the Methodist Mission, were homeward bound. The party were expecting to spend a few weeks in Belgium, and then, after visiting relatives along the route, they hope to reach St. Louis about the middle of May.

Letters written to Mr. Longenecker in our care will be forwarded to him from the office.

A letter received from Miss Ella Graham announced her expected arrival at her home at Mt. Ulla, N. C., about this time, and brings the cheering intelligence

that the Mayo Bros., to whom she went for medical examination on the way home, pronounced her case to be much less serious than it was feared it might be when she left the field. With a good rest and proper medical attention there is every reason to expect that she will be able to return to the field at the end of her furlough.

We extend a cordial welcome home to Mrs. R. T. Shields, of our China Mission, who has just arrived at her home, 119 N. Market Street, Winchester, Virginia, which will be her address until further notice. Dr. Shields expects to come home on his furlough about the first of July.

A letter from Mrs. D. G. Armstrong, of



Mr. and Mrs. Wm. J. Anderson whose sailing for Africa was announced in the February Survey.

the East Brazil Mission, written on board the steamer, announces her sailing for home, and her expected arrival about this time. Mrs. Armstrong did not indicate

what her permanent home address would be, but until further notice she can be addressed in care of her brother, Rev. Jas. H. Taylor, D. D., Washington, D. C.

SENIOR FOREIGN MISSION PROGRAM FOR MAY, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—GENERAL VIEW OF THE FIELDS.

Hymn—The Whole Wide World for Jesus.
 Prayer of Invocation.
 Minutes.
 Roll Call—Answer with an item of missionary interest.
 Business.
 Hymn—Selected.
 Scripture Reading—Is. 11.
 Prayer.
 Quiz—Hidden Treasure.
 Solo—Selected.
 Map Talk.
 Topical—Africa.
 Brazil.

China.
 Cuba.
 Japan.
 Korea.
 Mexico.

Prayer for God's blessing on every department of the work.
 Hymn—Ye Christian Heralds Go Proclaim.
 Close with the Mizpah Benediction.

SUGGESTIONS.

Have a map of the world placed where all can see. Have ready a number of narrow ribbons or red cords of various lengths;

let these be pinned on the location of Nashville. Have several members of the society locate our work in the various countries. As the place is located, pin the loose end of the ribbon to it. A brief word about the opening of the work would not be amiss.

As the work of each country is presented,

make a note of the especial needs of that field, and have a brief prayer for these needs after each report.

Report of Africa appeared in April SURVEY.

Make especial prayer for the General Assembly, at this meeting.

HIDDEN TREASURE.

1. The Continuation Committee of the Panama Congress has accomplished great things. What are some of them?

2. Attention! An urgent need for East Brazil. What is it?

3. How did the citizens of Cardenas show their appreciation of our work there?

4. Listen! Pullman service, through from Houston, Texas, to the City of Mexico. What does it indicate?

5. China an object lesson. Of what?

6. S. O. S. call from Japan. What is it?

7. Schools and churches crowded to their utmost. Where?

8. "God pity Morelia." Why?

10. Why did the Korean girl want to hurry back to school?

11. Starting a new work, only one believer. Where?

12. A missent ball—salvation. Where?

13. A "country doctor," ordained pastor. Where?

14. Whose fault is it? Hospitals closed. Where?

15. Three missionaries for two million people. Where?

16. Some plans to help "building missionaries." What are they, and why needed?

17. A heathen chief called for 200 teachers. How many could be sent?

WHAT SHOULD WE DO FOR MISSIONS?

"What should we do for missions?" Well, well!

The question is proper; and so let me tell
What we should do for missions.

And first let me say, by way of appeal,
To all our dear hearers, "You kindly should
feel

The sweetest of love for missions.

"For love begets goodness; and goodness,
you know,

On errands of duty and mercy will go,
And circle the world with its missions
And so, when our heads and our hearts are
all right,

We shall do with our hands, and do with
our might,

And cheerfully do, for our missions."

"But what should we do?" "Well, first,
every day

Be sure from our fullness of heart we
should pray

For the blessing of God on our missions;
And then every Christian, no matter how
small,

No matter how weak, may expect there will
fall

The dews of His grace on our missions.

"Strong faith is the ladder on which we
climb

To the gates of the heavenly heights sublime,
And prayer is the soul's earnest plead-
ings;

And so from the depth of our soul we should
pray

In strength and in weakness, in faith every
day,

And follow the Spirit's good leadings.

"And prayer will blossom for me and for
you,

Will strengthen, uphold, and help us to do
All that we can for missions,

And make us feel deeper the duties which
bind,

And make us as one with the rest of man-
kind,

In the sweet, good work for missions.

"And then we should give, as God gives the
dew,

The rain, and the sunshine to bless me and
you,

And give all we can for the missions.
Prayer without giving—well, well, let us
see—

May never reach heaven, nor bless you nor
me,

Nor be of much use to the missions.

"As the flowers give sweetness, so, Chris-
tians, should you:

Though your purse should be slender, your
pennies but few,

With prayer kindly give to the missions;
And then the good Father in heaven will
smile

On your kindness and goodness of heart all
the while,

And bless what you do for the missions."

—J. E. D., in *Gospel in All Lands*.

THE JUNIORS

HOW MBAZOO SPENT HIS VACATION.

MBAZOO was a Bulu boy in Africa. He was fourteen years old. Mbazoo had been in school long enough to read and write some, and he liked to sing. You should hear African boys and girls sing!

But Mbazoo needed a new cloth; and if he continued to go to school he must have ten cents to pay tuition for another term, and he must have a new writing book. It was just after the war. Mbazoo was poor, and it was hard to find work. Then he thought of the missionary living about 75 miles away, for whom his cousin worked. Mbazoo thought that if he went there and worked like a man, perhaps the missionary would give him what he needed. There was only a foot-path through the forest and Mbazoo must walk, as every one does in Bululand. So he started on his journey of seventy-five miles. He was tall and slender, with large feet and long legs. He wore no hat, no shoes, no shirt, no trousers—just a little ragged cloth, and his black skin shining from the bath in the river and the palm oil rub.

Three nights he and some fellow travelers slept in friendly Bulu towns. And four days Mbazoo walked over rocky paths alone and climbed over fallen logs, and waded in clear, cool streams. Then he came to the seashore where the missionary lived.

Mbazoo asked for work with the men, but when the missionary saw his slender body above his big feet he laughed. Then Mbazoo laughed too. His voice was clear and pleasant, his teeth were white and his face was happy. This all helped, and besides, the missionary needed some one to go on a journey with him in a few days to carry or push his bicycle over bad roads,

Mbazoo was sure he could do this. He was put on trial for two days before it was time to start. He made good and went with the missionary.

Mbazoo was busy running errands and helping everybody the day they were getting ready for the journey. Four other men carried the things the missionary needed in his camp and on the road. It was not easy to get everything a white man needs into four loads that men can carry on their backs. But at last all was ready and they started. Mbazoo had a bundle like a knapsack, made of plam leaves, swung between his shoulders, and when he first came up to take the bicycle the missionary was surprised and displeased. But Mbazoo and his cousin begged so good-naturedly to keep the new load that the missionary agreed on condition that Mbazoo would not get his load between him and the wind! You could never guess what Mbazoo had in his load. A leopard had killed a wild pig and eaten part of it and Mbazoo and his friends had found what was left, and were taking it along to eat with their cassava rolls and boiled plantain!

That night a woman boiled the meat a short time and threw the water away. Then she boiled it again in water strong with leaves and roots and peppers and she threw the water away again. Then she boiled it until it was quite done in water with plenty of salt and pepper and seasoning. This water was kept for soup and gravy. The meat they did not eat that night they cut into small lots and smoked over the fire. Mbazoo and his friends said it was good. The missionary only laughed and kept his opinion about it to himself.

The first night before they went to bed

the missionary called the people of the town together for a meeting. Some of them did not know the hymns well, but Mbazoo knew them and his voice was clear and strong. He could reach some notes that were high for every one else.

The next day Mbazoo ran along close to the bicycle and carried it over streams and rocks. At noon they rested at a village school where they all sang, and the missionary spoke at the close of school. That afternoon they climbed the hill a few miles from the sea. The path was just a stream of water less than knee deep in which all walked. Before they reached the village on the big path they passed a pool in the stream where people came to bathe. Some wanted to stop and bathe but the rest said: "No, we will go on with our loads and fix the white man's camp; then we can come back." It was dangerous for one or two people to go to the river in the evening, for sometimes leopards hid in the thickets and caught people.

So all went together to the village. Later, when the missionary's camp was made, and firewood and water had been brought, Mbazoo with the rest went with torches to the river and had a bath. Before they went to bed they sang and talked of God's word, and prayed. The next day they went to a town where many people would meet on Sunday and brought their offerings to the missionary. More than eight hundred people came.

For more than a week Mbazoo followed the missionary on his journey to help and teach the people. Sometimes the gravel on the path hurt his feet. But much of the time the path was good and he had only to run along while the missionary rode his bicycle. When the path was bad for long distances and Mbazoo tired of carrying the awkward bicycle, his big cousin would change loads with him, and the other men.

One day our friend Mbazoo and the missionary were far behind the others when they came to a flooded stream in the forest which had backed up and made a deep pool across the path. Mbazoo first



Elizabeth McKee and her two native playmates. They hold 10-pound pineapples.

waded in to see how deep it was. The water was above his waist. The missionary got ready to wade or swim. Mbazoo laid the bicycle flat on top of his wooly head and the two walked close together so that one could help the other if he stepped into a deep hole or stumbled over trees or roots. Part of the way the water was almost shoulder deep, but they got across safely. As they stood on the bank of the pool and looked back a heavy branch fell with great crash, from a tree-top a hundred feet high, into the water.

Mbazoo said, "The Lord took care of us," and to this the missionary agreed. One day a young gorilla in the forest near the path was surprised to see people so near and ran away into the deep woods, crying and whining as he went.

Every day they held meetings and Mbazoo helped with the singing, and sometimes he offered prayer in the meetings, for Mbazoo was a Christian boy. At last they came to the missionary's house.

When the missionary paid Mbazoo for his help, the boy had enough money to buy a new cloth. He had, besides, ten cents with which to pay his tuition for a term of school, and ten cents more with which to buy a tablet.

Mbazoo was very happy. He said, "Now I can go to school and not always be ignorant. I have a new cloth so that no one can laugh at me. I have my tuition and some money for a tablet. It is surely true that if one tries, the Lord will help him.—*Over Sea and Land.*

CHINA.

MRS. G. M. JAMES.

C is for China that's hoary with age,
 Long has she waited the dawn of the day;
 Dark and so dreary the waiting has been,
 Why must there be any further delay?

H is for hearts, just millions of hearts,
 Who ne'er have heard of our Saviour at
 all;
 Hopeless and helpless, they're passing
 away.
 O can you not hear their piteous call?

I for the idols of wood and of stone,
 The gods that they serve, so helpless to
 save;
 In vain do they call to ears that are deaf,
 And trusting in these, they pass to the
 grave.

N is for nation benighted and dark,
 Walled in from the world while cen-
 turies roll;
 Oppressed and drug cursed, vice stalks
 through the land,
 And claims for its own a terrible toll.

A is for aid that China must have,
 To rise and throw off her shackles of sin;
 Can you not send her, Oh Church of our
 Lord,
 The help that she needs her struggle to
 win?

* * *

A for America, noble and great,
 Home of the down-trodden, weary, op-
 pressed;
 Proudly we stand 'neath the red, white
 and blue;
 Enlightened and free the nation most
 blessed.

God in His wisdom has favored our land,
 Forgive us, China, that we knew so long,
 And sent not to you the gospel of grace,
 Wilt thou, we pray, oh God, forgive the
 wrong?

C is for Christ, blessed Light of the world,
 Who came to bring joy and hope to man-
 kind;
 In China this light is dawning to-day,
 'Tis dawning for those who long have
 been blind.

H is for hearts made glad by new hope,
 Hearts that hungered in vain for so long;
 Eagerly yearning the story to hear,
 The hope of the world in story and song.

I for the images being cast down,
 Where teachers are sent and Bibles are
 read;
 The hideous, senseless figures of stone,
 And God, our Father, is worshipped in-
 stead.

N for the night that is passing away,
 The long, long night of oppression and
 sin;
 The light of the world is reaching their
 shores,
 The sunlight of love is shining within.

A for awakening as China has done,
 Her gates are ajar, the world may come
 in;
 Old customs o'erthrown, old barriers torn
 down,
 Thousands are turning away from their
 sin.

* * *

(America.)

A is the answer we're sending to-day,
 The youth of our land, the noblest and
 true;
 Oh, China, we're sending to teach you the
 way,
 We're giving our means, our time we give,
 too,
 And praying to God to bless what we do,
 And still there is room for all who can
 go;
 The harvest is white, the laborers few,
 Millions are waiting our Saviour to
 know.

JUNIOR FOREIGN MISSION PROGRAM FOR MAY, 1921.

Arranged by Miss Margaret McNelly.

TOPIC—THE CHILDREN WHO HAVE AND THE CHILDREN WHO WANT.

Repeat the Second Commandment.
 Song—Saviour, Like a Shepherd Lead Us.
 Lord's Prayer in Concert.
 Minutes.
 Roll Call—Answer with a *need* of our fields.
 Business.
 Collection Song.
 Offering.
 Song—Onward, Christian Soldiers.
 Scripture Reading—Matt. 28:18-20.
 Prayer for the children in non-Christian
 lands, and those who labor among
 them.
 Quiz—What do you know about mission
 fields?
 Exercise—China.
 Story—How Mbazoo Spent His Vacation.
 Song—Selected.
 Prayer.

SUGGESTIONS.

Mrs. G. M. James, of Walters, Okla., wrote the exercise "China," which she used in her Sunday-school class. She makes the following suggestions: Have five girls in Chinese dress, hold a card with the letter of the verse; America, dressed in white, with red, white and blue sash, holding the flag. While reciting the second verse, the flag and banner with the inscription, "By this sign conquer."

We are sure the bands can use this exercise with interest.

For the quiz, the children need not be prepared beforehand. Let them tell what they know about each field, historically, physically, religiously, etc.

Have some sentence prayers, or prayer verses.

A WELCOME TO NEW AMERICANS.

(Adapted from an exercise published by the Congregational Home Missionary Society.)

CHARACTERS.

Nine children dressed as American children and nine children in costumes to represent the following: Bohemian Girl, Hungarian Boy, Italian Girl, Russian Jew Boy, Chinese Boy, Japanese Girl, Syrian Boy, Mexican Girl, Cuban Girl. Spirit of Presbyterian Church. (A girl dressed in flowing white robes) Uncle Sam (in costume).

The American children each bearing a flag, headed by Uncle Sam, march to the platform singing, "America, the Beautiful." They stand, forming a semi-circle to the back and side of closed gates that had been previously placed there. Uncle Sam standing in center. The strangers then march in singing, "To a Land of Strangers." They are followed by "Spirit of Reformed Church," carrying a Bible and conquest flag. Upon reaching the gates they sing again the first verse and Americans respond. Strangers repeat

second verse with Americans repeating their welcome.

Words (Tune, Welcome, Wanderer, Welcome.)

Strangers.—

To a land of strangers
 Fearfully we come,
 For a far voice called us,
 Called us to your home.

Americans.—

Welcome, strangers, welcome,
 Welcome to our shores,
 You have come from lands afar,
 But our home is yours.

Strangers.—

We have left behind us
 Many a loved one;
 And our hearts are lonely
 As to you we come.

(As Americans' repeat chorus Uncle Sam opens the gates and strangers take their places in front of Americans. Spirit of Reformed Church remains without and stands at right of platform.)

Bohemian Girl.—I came with my mother from Bohemia. My father came some years ago and found work in the stockyards. My mother had to work very hard to get money to bring us here; of course, my father sent her some, too. The ship was crowded and dirty and we were sick, but we are well and happy in our new home; we are looking for our church home; we belonged to the Reformed Church in Bohemia.

Hungarian Boy.—O, this big America! It is too strange here, and I am afraid of all these people because they do not look like the people in our country. Their clothes are funny and I can't understand them; but my father likes it here, because he feels so free and can live and do just what he likes, so I must learn to like America, too.

Italian Girl.—We have not been here long. We have to keep boarders in our few rooms. All of us work many hours a day. I wish I could look into some of the fine houses I see here. Father says I must go to school, but I am afraid the children will laugh at me and call me "Dago." It may be we can go back to Italy again. It is beautiful over there.

Russian Jewish Boy.—We came from Russia, but we hate that name, the Russians and Poles rob and kill the Jews. They say they are Christians, but they do not act like their great Teacher Jesus. Many more of my people would come here if they could. My father keeps a clothing store and I go to school. I am going to college, too, some day.

Japanese Girl.—I came from Japan with my parents and we live in San Francisco. We found lots of our own people there, so we already feel much at home. My father has good work and earns much money so I can go to school.

Chinese Boy.—I came from China, far away. For five weeks I was on the water,

and oh, how lonely and homesick I was. I like this new home, but sometimes I feel the Chinese are not very welcome and I wish I could go back to the home of my fathers. We have a laundry here and help the Americans.

Syrian Child.—Years ago my father came to this country, and settled in the Sunny South, so I and all my brothers and sisters were born here. We go to school, and keep up with our classes, but the American children don't want to play with us, because we live in a poor section of the city and my mother doesn't know how to dress us, and how to keep us clean. She never sees any American mothers. We have many relatives, so we don't get very lonely.

My father has just had a letter from Syria, saying that my grandfather is starving to death. My grandmother did starve to death and one of my aunts was killed, and he is all alone, so father is going to Syria right away to bring him over here. Just think what it will mean to him to have enough to eat once more.

Mexican Child.—We live on a ranch in Texas, away out in the country. I go to a school where none but Mexicans go, so we don't learn English. My father says that in Mexico he used to go to the big Cathedral sometimes, but here there isn't any church we can go to at all. There are several families of Mexicans on this one ranch, but none of them can go to town to church, for it is too far. Sometimes the owners of the ranch go to church, in their automobile, but it is so far they don't go very often.

Cuban Child.—My father works in a cigar factory and when I get a little bigger I shall go to work there, too. I go to the public school, and on feast days we all wear white dresses and have a good time. Sunday afternoons we go to the park. Of course, the grown ups and some of the children always go to mass at the Cathedral in the morning, and then we have picnics and parties and a good time in the afternoon.

Uncle Sam.—I am glad you all came to America. I hope you will realize your

best dreams here. We want you to be happy, but in order to be happy with us, we must understand each other better. Nothing will help so much as a common language. When you learn to read and speak our language you will know our ideals and together we will strive to realize them.

(Hands each one a primer.)

Spirit of Presbyterian Church: Our country has welcomed these strangers, but has the Presbyterian Church no welcome? Surely we will extend just as warm a welcome as our country extends? (Turning to strangers.) The Hungarians, Czecho-Slovaks, Italians, Jews, Chinese, Syrians, Mexicans and Cubans will find that we have centers for religious and social education already awaiting them in some places; but (turn-

ing to the audience) what of the Japanese? 'Tis true, we have carried the message of the gospel to him in his far-away home in Japan, but have we no welcome when he comes to our own shores? There are also the Poles, the Slovaks, the Greeks, the Russians, hundreds of thousands of people to whom we as a Church must stretch out our hands. With the primer our country gives them, let us as a Church place the Bible so that together we may realize our goal, "Our Nation a Christian Nation."

Spirit of Presbyterian Church gives each stranger a Bible. All march out, Uncle Sam and *Spirit of Reformed Church*, followed by an American and stranger together. All wave flags and sing America, audience uniting in singing — *Leaves of Light*, adapted.

OUR CUBAN WORK AT YBOR CITY.

REV. ELADIO HERNANDEZ.

THE Ybor City Church has a new helper, the lady of the picture. She was employed by our Church and recommended to be employed by the Local Committee of the Mission, which was done, and they obtained the co-operation also of the Assembly's Committee. Her name is Amalia Alfonso. She began work the first of last September. During this period she has been doing a fine work, especially among the children. The average attendance of the Sunday school increased from about thirty-five to eighty-two the first month and to ninety her second month. She is the teacher of a class of girls that averages over thirty-four. Her work for the Sunday school is specially a visiting work. She organized a Children's Christian Endeavor Society with fifty-six members, having an average attendance at its service on Tuesday night of sixty-five. She maintains a story hour on Tuesday afternoons which is well attended, too.

She expects to start soon a sewing class and later on a cooking class.

I think you will be very glad to know of a girl whom I take pleasure in introducing to you. She is a sister of our



Mr. Hernandez and his family.



Senora Amalia Alfonso, assistant at Ybor City Cuban Mission.

helper, is fourteen years old, about five feet high, and is far from being fat, and has a fine and bright little face. Her name is Luz Beltran. She is living with her sister and father, being a motherless girl.

Her characteristics are as follows: She is moving and jumping and trying to make funny all the time. She loves to see the people laughing, and takes any opportunity to make them glad. You cannot see her quiet one moment, if seated she is moving around in her seat, and if standing she moves this foot or the other, one or the other hand. She is always in motion.

She loves her father so much that she loves all kinds of old people for her father's sake. When she sees a poor old person she says, "Me da lastima!" (I have compassion for him or her.) She is so sensitive in this respect that sometimes even tears have been seen rolling down her cheeks. Even as she is prompt to say "Me da rabia," (I am so angry)—she with the same promptness forgives what has been done to her.

She is helping us very much, since she is the one who plays the piano in the services of the church and Sunday school, and she is doing her best to help in this way. She is ready also to go, with some of the other Sunday-school girls, to some meetings of the American people to sing in English and in Spanish.

But she is not a Christian yet. She has shown some interest to begin a Christian life, but her decision has not yet come. I hope it will be soon, and then she will be true to her name. Her name, Luz, means "Light," and if she at last takes Christ Jesus as her Saviour and Companion, she will be, with her wonderful character, shining for him. She may be "a sunbeam" for Jesus.

Perhaps you can help her to get on the line with your prayers to the One who makes all grace abound for those who love him and try to do his will.

May the riches of the blessings of God in Christ be bestowed upon you by His Holy Spirit, that is the desire and prayer of your fellow-servant in Christ.

Ybor City, Fla.

JUNIOR HOME MISSION PROGRAM FOR MAY, 1921.

Taken from Leaves of Light.

OUR PRAYER.

O God, who after forty years didst lead Thy people of old to the Promised Land; grant us after these years of preparation, the courage to go up and possess our land in Thy name. Hasten the day when in our national life Thy kingdom shall come and Thy will be done as it is in heaven. Amen.

"A WELCOME TO NEW AMERICANS."

1. Sing—"Jesus Shall Reign."
2. Sing—"The Whole Wide World for Jesus."
3. Prayer.
4. Bible Drill by younger members.

All recite and make motions in concert. Lift your hands in the sanctuary, and bless the Lord. (Raise right hand.)

O clap your hands, all ye people. (Clap hands once.)
 Thy Word have I hid in my heart. (Cross hands over heart.)
 Stand up and bless the Lord your God. (Stand with arms slightly raised over head.)
 His banner over me is love. (Lift hands higher, tips of fingers touching overhead.)
 Happy is the man that findeth wisdom. (Drop hands at side.)
 Length of days is in her right hand. (Right hand outstretched.)
 And in her left hand riches and honor. (Left hand held out like right hand.)
 Her ways are ways of pleasantness, and all her paths are peace. (Hold hands

uplifted and uplift eyes until an "Amen" is sung.)
 5. Exercise, "A Welcome to New Americans."
 6. Stories from some of our "Foreign" Missions at home.
 7. Roll Call and Announcements.
 8. Offering and Prayer.
 9. Closing Song and Benediction.

Notes: 6. See articles in Senior and Junior Departments, or write to Literature Department, 1522 Hurt Building, Atlanta, Ga.

7. Have the children respond to roll call with name of a famous American who is of foreign birth.

...The First Three...

(Without hesitation or solicitation.)

The first check received by the Campaign Committee of the Synod of Virginia for educational purposes was for one thousand dollars.

The second arrived a few days later for the amount of five thousand dollars.

The third—and thereby hangs a tale.

The word had spread that a representative of the Million Dollar Campaign would appear that day, and Graham Oliver, just past six, registered interest. Atkinson, of the College, solemnly asked: "How much are you going to put into this Million Dollar Fund, Graham?" "Well, I'll tell you, Mr. Atkinson," responded the young philanthropist and steward of the Lord. "I guess I could put a couple of dollars into it, because I have \$7.50 in my bank at home and \$3.29 in the bank at Farmville. Will the man call for it or shall I bring it?" Atkinson smiled but replied, "I think you had better bring it over, Oliver at about three o'clock.

It was just three. Answering a knock at the door, there stood Graham holding up \$2.00, one-fifth of his entire capital. Not a great deal, but a great deal for him.

Somewhere we have read of another who did not give a great deal, but it was all she had, and what a splendid thing the Savior said about it.

When the Campaign is over in Virginia, there will be, as there have been in other Synods, many who will have dared to be a—Graham.



HOME MISSIONS

REV. S. L. MORRIS, D. D.,
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our May Topic---Foreigners in America

DOWN BY THE RIO GRANDE.

REV. J. W. SKINNER.

SOME facetious things have been written under the above title, but the half has not been told. God drained a continent of its treasures in laying the foundations of the country by and beyond the Rio Grande. For about one thousand miles Mexico is marked off from the United States by the silver thread of a lazy river that is dry on one side and wet on the other; and for the next thousand miles by a barb wire fence on which the barb wire was not strung. One may now board a sleeper in New Orleans and alight within a few steps of our mission in Mexico City, entering by the gateway of either Brownsville or Laredo, Texas—less of a journey than from Richmond, Va., to Los Angeles, California. *Mexico is very near.*

This nearness has produced an overlapping. Many Americans reside in Mexico, and many Mexicans reside in America. With the constant changing, no one can say how many either way. A recent estimate gives between 750,000 and 1,000,000 Mexican people in the United States, more than half of them in Texas. Some American money is invested in Mexico, and some Mexican money is invested in the United States. The railroad from Laredo to Corpus Christi, Texas, is the N. de M., viz.: "National of Mexico." The Southern Pacific and Kansas City and Orient reciprocate with lines in Mexico. The

American investments in railroads, mineral and manufacturing development in Mexico exceed the combined investments of all other nations, and is reported to be much larger than that of the Mexican people themselves. *Mexico is very near.*

Nearness sometimes blinds and sometimes clarifies the sight. Some Mexicans have seen only the rough seams in the coats of Americans and some Americans have been disgusted to discover that a post card decorated for the eye and a real Mexican close-up is different. The more discerning Mexicans have found good in some Americans, likewise Americans have found good in some Mexicans. This nearness and overlapping has well-nigh ruined the shoe string line between Foreign and Home Missions. Missionaries in Mexico cross the Rio Grande to lend a hand in Texas. Workers from Texas run down to fill a gap in Mexico. Boys from Mexico find themselves comfortable at Tex.-Mex., and finish their course at Austin College. Boys from Tex.-Mex. complete their studies and enter the ministry from Coyocacan, Mexico. *Mexico is very near.*

Our nearness and trade relations make it more necessary to be on speaking terms with a living Don than with a dead Caesar or a mummied Virgil. Presently not even a high school in all our Southland will admit of any substitute for Spanish.

God's timepiece is striking a great hour. The moment of stress and testing is the hour of opportunity. Present conditions are but the ringing challenge of God to the Christian manhood of America and the world. *Mexico is very near.*

It is trite to remark that Mexico must be evangelized by Mexicans. Let the words be background to the statement that the obligation of the Church to the Mexicans in Texas is to secure and train and equip leaders for the work: Mexican young men and women for preachers, teachers, physicians, statesmen, mechanics, farmers and merchants—Chris-

tian leaders in every walk and calling. Christian wives and mothers to build Christian homes. Then never again distrust of our motives, and eight years such as those just past.

The evangelization of the Mexicans in our bounds is a loud call to the whole Church. It sounds to some people like a particular challenge of God to the Church of Texas. This Foreign Mission field is not only at our door, it has one foot and part of its head in our living room. Texas has the men and the means with the blessing of God to swing this whole Mexican proposition.

Kingsville, Texas.

FOLLOWING JESUS.

REV. PAUL L. BERMAN.

“IF ANY man come to me, and hate not (love not less) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he *cannot* be my disciple.” Luke 14:26.

“If any man will come after me, let him *deny himself*, and take up his cross *daily* and follow me.” Luke 9:23.

* * *

Has the day past when it must be literally true that in order to follow Jesus a man must be *willing* to give up all that is near and dear to him? By no means. This has been literally true in the experience of a recent convert from Judaism to Christianity. It was a long and hard struggle. It dates back to the time when at an outdoor gospel meeting in the Jewish section of the streets of Baltimore, the message of the cross was proclaimed in all earnestness to a crowd of people. This message is still the “power of God unto salvation to every one that believeth,” when given in simplicity and in faith.

One of the by-standers listened with marked attention. The Spirit of God brought deep conviction, and no rest was found until it was found in him who

said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” The seed fell on prepared ground. Prepared ground? Yes, for there was much earnest prayer behind the scene, unseen and unnoticed by the gaze of man. A brother, also a convert to Christianity, and now an ordained minister of the gospel in the Presbyterian Church, and laboring among his own people, under the auspices of the Board of Home Missions, had been pleading at the Throne of Grace ever since he himself became a Christian, that God in His providence, might also save his relatives of whom his older brother was one. *God answers prayer!*

When the outdoor meeting was at a close, Mr. B. introduced himself to the missionary, and thus an acquaintance was formed. For a while the two lost sight of each other. But Mr. B. was not lost sight of by the “Sower” of the seed. *He* would not let him go, but constrained him again to attend these meetings. The truth began to sink in more deeply as the weeks passed on. On one occasion the missionary was invited to the home to partake of a Jewish meal, which, of course, was cheerfully accepted. He was received very kindly at first by the wife and mother of the household, she know-

ing little the consequences of this first visit.

On later visits, as the conversations took on the nature of an earnest inquiry into the meaning of the gospel on the part of the husband and father of the family, the wife and oldest son naturally became suspicious of the missionary, and when on one occasion Mr. B. expressed his belief in the Messiahship of Jesus and said he wished that his wife also believed as he, they became very much alarmed and began to show a spirit of antipathy towards the missionary, whom they now considered an intruder of the home and a disturber of the family peace.

From that day on it was a case of a husband's love for the newly found Messiah, and that of peace in the home and love of wife and children. Praise God, Christ conquered! But from the day when *he* entered fully into possession of the father's heart it meant a life of persecution and suffering such as only those who go through such an experience can well understand the full significance and meaning.

On the Lord's Day, December the nineteenth, a final and full surrender was made in the form of baptism. It meant

exactly what Jesus said of old to his disciples that it would. It meant either taking up one's cross and following *him* along the thorny and rugged path alone, or love of wife and children. Respect for the husband and father was gone, insult after insult by one's own dearest had to be borne without a murmur. That was *his* way. *He* had to go through all of that, and "the disciple is not greater than his Lord."

The baptism took place in the Arlington Presbyterian Church. To the younger Christian brother and missionary to the Jews fell the happy lot of preaching the sermon, the writer performed the rite of baptism, while the pastor of the church, the Rev. T. Roland Philips, conducted the service and was assisted by Rev. John Stuart Conning, the newly appointed superintendent of Jewish Missions of the Presbyterian Church in the U. S. A.

The wife and oldest son are still unreconciled. Earnest, definite prayers are going up daily from many folks of the Arlington Church and from the friends of the Baltimore Mission that the same power—the power of the Spirit of God—which brought conviction of sin to the



Sewing Class at Emmanuel Neighborhood House.

husband and father, would also bring the same conviction to the dear and intensely loved wife and eldest son, and to the younger children. The father and the rest of the praying friends are fervently holding on to the promise of Christ, "When two of you shall agree as touching any one thing, believing, *it shall be done unto you.*" Praise God for this promise! It is claimed in faith as already answered, even though as yet it is not seen by the eye of man.

A word in conclusion. Some have questioned the wisdom of outdoor gospel meetings among the Jews. The argument advanced is that such efforts only create disturbance in the community and incite fierce opposition and hatred on the part of Jewry against missionary efforts. But dare the Church allow such and other similar reasonings to stand in the way of discharging its duty and obligation in proclaiming the gospel to the masses of the Jewish people, who are unreachable by the Church in any other way? Besides, one needs to be reminded that this method was the favored one used by Christ and his apostles. It is the only method left nowadays of sowing the good seed in the "highways and byways." The results of such efforts, if conducted along sane and sensible lines, have always been most encouraging and fruit-bearing. Such efforts, if followed by persistent, personal visitation and Christian ministry in the community have in many instances overcome a great deal of the Jewish opposi-



Sowing the seed.

tion to the missionary and his message. But perhaps the strongest reason in favor of outdoor service lies in the very nature of the Jewish opposition to the truth. The Church or mission located in the Jewish community finds it exceedingly difficult to get adult Jews to come into the various places of worship. No matter what legitimate efforts and methods are used, or what the points of contact may be, as a matter of fact, the masses of Jewry are unreachable with the message of the gospel in any other way than by going out into the streets and proclaiming it in such a manner as will attract those who pass by. So Emmanuel Neighborhood House, its director and staff of workers have no apology to make for their settled policy of persistently maintaining outdoor services in the Jewish community on every occasion when the weather permits.

Baltimore, Md.

HERE AND THERE IN OUR FOREIGN GROUPS.

REV. CSUTOROS, of Norton, Va., is Hungarian evangelist for Abingdon Presbytery. He grew up in the Reformed Church of Hungray and was educated for the ministry in that country. Some years ago he came to America and finally joined Abingdon Presbytery, becoming the evangelist for his people in Wise County, Va. He preaches at the coal camps at Tom's

Creek, Dorchester, Dante, Roda, Norton and Virginia City. He has a constituency, preaching, baptizing the converts, receiving them into the church, administering the sacrament, marrying them and burying their dead. He seems greatly beloved by his people and is highly esteemed among the coal operators who aid in the work by providing preaching places and in other ways.



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Types of Immigrants coming to America.

The Presbyterian superintendent of Home Missions has visited his field but as he does not understand the Hungarian language it is difficult for him to get at the details of the work. He has learned something about it, however, through an interpreter, a Hungarian of Norton, and a member of the Norton Presbyterian Church.

One of our oldest Home Mission workers in point of service, Rev. Jas. M. Smith, of Big Stone Gap, Va., writes of Brother Csutoros as follows: "On the first Sunday of December I visited our Hungarian people at Roda, Va., one of the collieries of the Stonega Company where I was present at a service conducted in the Hungarian language by Brother Csutoros. The service was held in the open air for want of a room large enough in one of the homes. I was very much impressed by the earnestness of the people and by the interest they show in the church work. At their request I called on the superintendent of the plant a few days later and urged him to provide a suitable house for them to worship in as soon as possible. He told me he was already planning to convert dwellings into a church for their exclusive use. The superintendent also informed me that the Hungarian miners were the best coal diggers and loaders that they had at his operation. We have about 150 Presbyterian Hungarian folks there. The children are exceptionally bright, and all of them speak English very fluently."

Most of the Hungarians of this section expect to make America their permanent

home, are having their children educated in the public schools, and take a real interest in civic and religious affairs. How vastly important it is for us to give them the gospel. A good woman worker is greatly needed for the children and the Home Mission superintendent has been trying to find one but without success so far. She should have a knowledge of the Hungarian language and a Hungarian woman would be best.—Annual Report.

* * *

"The work of New Orleans Presbytery among foreign-speaking people is going on apace, through its Home Missions Committee. The French, Italians, Hungarians and Chinese are all given the gospel. The latest addition to the present corps of four ordained men ministering to the French is the Rev. Samuel C. Delagneau, recently come from Montreal. He grew up in France, and was educated chiefly in Geneva. He returned to France for the war, and received a decoration there from the French government for his special service. He is at present in St. Mary Parish. Rev. J. A. Verreault was recently ordained to the ministry. His work is chiefly in Iberia and Terrebonne Parishes. The Chinese work in New Orleans has much enlarged since the war, and is finely conducted by Miss Anna W. Creavy. The Hungarian Church has suffered in the removal of its pastor to the North, but it is actively engaged just now in an effort to secure another man. The Italian work sadly needs a building. It is depended upon

the hospitality of others. Just now it is worshipping in the Memorial Church and in a dwelling rented for its Aubry Street Mission. When it is equipped with a suitable building its progress will be far more rapid and substantial."—Annual Report.

* * *

The Syrian Mission in Atlanta is flourishing. The workers have been able to render service to some members of the Syrian colony, making them realize anew the force of the Church in American life. Most of the children from the Greek Catholic families are now fairly regular in attendance. The priests of this church have been very friendly to the work and encourage the children to come.

Through the kindergarten some children of American parentage are being reached, who would otherwise be entirely without Christian training. Some come from a Rescue Mission and one family

living near is sending its children. Through kindness shown by Mrs. Fleming to a little afflicted boy, his mother, who has sunk to the lowest depths, and says she has not been to church since she was a little tiny girl, has asked to go with Mrs. Fleming to the Central Presbyterian Church. Thus a mission intended solely for the Syrians, is also reaching those of our own race who have been entirely without Christian contact.

Some splendid volunteer workers from the Central Church have had much to do with the good attendance at Sunday school, one class of the larger boys whom we thought we had lost, being now regular attendants.

* * *

A very successful meeting has just been held at Ybor City Cuban Mission. Many professed Christ, and the pastor is holding a regular catechumen class, preparing them for church membership.

THE ITALIANS OF ENSLEY.

REV. S. MIGLIORE.

ON account of the magic and wonderful development of its natural resources, Birmingham has become a great center of industry in Dixie.

The great need for common labor in the steel mills and in the coal mines has attracted there a great number of foreigners.

Most all these foreigners that have settled permanently there are Italians. It is estimated that in Birmingham and vicinity there are about fifteen thousand Italians. It is a peculiar fact, but of great importance to know that with few exceptions these Italians have all come from the sunny island of Sicily. They were farmers over there, but on account of ill-treatment received from the land-owners in their old country they have come to hate farm work vehemently and to prefer any kind of work in industry. They are willing workers, thrifty and love family ties. But they pitifully lack

education and are possessed by such superstitious ideas and ideals that the way of approach to them for the purpose of any missionary undertaking is hard. Yet it is pleasant and encouraging to remember that the majority of members belonging to the Protestant Italian missions in the United States are Southern Italians. Once they grasp the truth of the gospel, they become zealous Christians, eager to bring others to the cross. Therefore when they are rightly approached the opportunity of evangelization is great.

The general attitude of the Italian toward religion is one of indifference. If he is questioned, though, as to what church he belongs, he will promptly respond: I am a Catholic. But the real fact is that the Italian does not know what is meant by religion. He has no knowledge of the Bible and entertains no deep religious convictions. His spirit-



Children of the Ensley Mission.

ual life is in a dormant state. What Paul said of the Athenians may well be said to-day about the Italians. Let me quote his words: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD." The Italians worship and know more about their legion of unknown gods than about the true God. Our Presbyterian Italian Mission is located at Ensley, Alabama, which town is a suburb of Birmingham. At Ensley there are about four thousand Italians living in a colony by themselves and to a great extent reproducing and fostering their Italian customs and usages. Of the four thousand people, only about three hundred of them do regularly attend the Catholic Church. The rest are churchless people who spend their Sundays in games, in entertainments and dancing, unmindful that the Sabbath is God's day. The mission so far has not accomplished what it ought to have on account of the many obstacles in the way.

I consider Ensley a very good field for missionary enterprise. I believe that it would be a rare privilege for us Presbyterians to tell the old story of Christ to these foreigners, though it seems to me that so far the importance of the field has not been fully realized. For a while we sent missionaries to foreign fields there to preach the gospel. These Italians

have come to us and it is the duty of the Church to teach Christ to them.

When Peter and John saw the lame man at the gate of the temple asking them for alms, Peter said: "Silver and gold have I none but such as I have give I thee." Now these foreigners are staying at the gate of the temple because they are lame in faith and are begging daily for spiritual help. Are we going to give it to them?

In order to fully meet the demands of the field, there is need of a well organized institutional work: Social work in connection with spiritual work. The social work would serve as an effective approach to the people. But in order that such an institutional work be successful it would be necessary to have the moral support of one or two local churches. For in an institutional work we need volunteer workers. Unless we have the help of a few consecrated men and women who can give part of their time to the work, such an institutional mission would be greatly handicapped.

There is also the need of a better equipment. The present building can not fully meet the demands of the field. A new building adapted for social and religious work is necessary. I wish to God that some consecrated men and women who love the foreigners would have the largeness of a Christian heart to supply some of our needs.

In Ensley alone there are about a thousand Italians, boys and girls between the ages of five and eighteen years old—most of them churchless, learners of street education. Among those wild boys and girls there are some roses, lilies and violets. What a wonderful thing would it be to cultivate some of those flowers and in due time to gather them up and form a beautiful crown to be deposited at Christ's feet as a tribute to him of our Christian faith and love. What will you do for this foreigner in Ensley, my Christian friend?

Pittsburgh, Pa.

A WARNING TO PROTESTANT CHRISTIANITY

By ONE WHO KNOWS.

MANY of the "Missionary Survey" readers will recall the splendid article by Rev. Edward E. Lane in the February issue, "CAN WE TRUST ROME?" which was made the leading editorial of that issue. Because most of our work for foreigners in America is among those who are at least nominally Roman Catholic, we are printing a letter to Mr. Lane, called forth by that editorial. The letter was signed and an address given, but not wishing to embarrass the writer, we are publishing it anonymously. Coming in the same issue with the splendid articles by Reverends Bisceglia, Russo and Migliore, all of whom are working among Roman Catholic groups, it has a very real message, and one which the Church cannot afford to ignore.

DR. EDWARD E. LANE, Louisville, Ky.

Dear Brother:

This morning I was delighted in reading your splendid article in the MISSIONARY SURVEY of last February, and I want to send you my most cordial congratulations. I am so glad to see my American brethren to awake and open their eyes upon the great and imminent peril, a real menace coming from the Papal Church. Many converted Catholics, as myself, feel sorry and discouraged at the spectacle of the increasing power in America of the Papal Church, on one side, and on the other, to see the indifference, the carelessness of the Protestant churches. We are fearing that within twenty-five years the Papal Church will control America, and this great, splendid Christian country will lose its admirable spirit of freedom and progress. Let me tell you: *Write more and more in your paper, send the cry of "LOOK OUT" to all!*

I am a converted Catholic priest; for twenty years I served that church, but I am now, thanks to God, a free man, a Baptist preacher and teacher of romance languages in American colleges. I was graduated in North Italy where I was born, and was graduate student in Chicago University.

I have at present some months of vacation and I intend to speak in our churches about that subject, starting here in Florida and going then in other States. Do you believe advisable? If so, have you some suggestion?

A few days ago I was encouraged to do this work by a Methodist preacher and by some Baptists. I believe myself to be well equipped for that, and at the same time looks to me as a duty and a necessity.

Would like to hear from you, if you are not too busy. Again and again my sincere congratulations.

Yours very truly,

EX-PRIEST.

THE ITALIAN MISSION IN KANSAS CITY, MISSOURI.

REV. J. B. BISCEGLIA.

KANSAS CITY with a population of about 300,000 has an Italian colony of 15,000, that is to say one to every 20 inhabitants is an Italian. Most of the Italians in Kansas City are from the southern part of Italy; it is safe to say that 75 per cent. come from

the agricultural districts of Sicily, possessing all the evils and the good qualities of the farmers transplanted at a rather mature age in a large industrial city. Among the evils, if evils can be called, we can place illiteracy, ignorance and superstition; among the good quali-



Learning to crochet at Kansas City.

ties, I would mention honesty, love for the home and family, thrift, and their eagerness to do most any kind of work in order to support themselves and families.

Though Italians are scattered all over Kansas City, there is, however, a group of about 6,000 souls in the old section of the city, called the Italian colony, and our mission is located almost in the center of this nucleus. We have a plant which represented in 1909 an investment of \$20,000. It is a large solid brick building, three stories high, the first floor being used for kindergarten, Sunday-school rooms, Bible class, gymnasium and various social activities, there is also a clinic room, a reading room and a room for the janitor. On the second floor there is a large auditorium with a seating capacity of about 500, and an apartment for the pastor in charge. The auditorium is used for all our religious activities, *i. e.*, for our Sunday school, preaching service, prayer meeting and other religious services. The third floor consists of an apartment for our resident worker. The building is modern in every respect and in very good condition. On the south side of the building there are several vacant lots, the property of the mission, which we hope to transform as soon as possible in a regular playground. The various activities of the Italian Mission consist of a Sunday school, number-

ing about 100, a Saturday afternoon school on the same plan as the Daily Vacation Bible School, with an enrollment of 100; boys' and girls' clubs; a kindergarten of children from 3 to 5 in session every day from 9 to 12, with an average attendance of 35; a music department—piano and violin with 35 pupils—Friday afternoon and all day Saturday, each pupil receiving a half hour individual lesson with the privilege to practice for a half hour every day on instruments furnished by the mission; a Ladies' Bible class which meets on Wednesday afternoon, a ladies' guild on Thursday afternoon, and the clinic which has been recently opened to all Italians who need medical attention on Tuesday and Friday from 2 to 5. The preaching services are on Sunday evening with an average attendance of 75, and a well attended prayer meeting is held on Thursday evening. During the last three summers we have had a Daily Vacation Bible School, for a period of 6 weeks, the attendance varying from 100 to 225.

Though this is an exceptionally hard field for several reasons which I will presently state, yet the fruits have been fairly abundant and the results as a whole very encouraging.

The people in this community are very indifferent to religion, and, of course, wherever you meet this condition it is hard, if not impossible, to establish a point of contact with them, because they simply laugh, scorn everything that one says or frankly admit that religion is foreign to them and therefore of no interest to them or family. This is a general condition found among the Italians everywhere. Now I am going to state two reasons peculiar to Kansas City, which hinder the progress of our work. 1. Since prohibition went into effect many people found that they could make an easy living and in many cases accumulate lots of money by turning their cellar or some vacant room into a distillery, and they worked during the night and rested the day. The prohibition law being very lax, and what more, the officers willing to

share in the profit, have allowed the manufacture and sale of alcoholic beverage, making of the Italian colony a veritable oasis in a desert. 2. I have met nowhere such a laxity in the observance of the Sunday laws as in Kansas City. Everything is wide open; grocery stores, barber shops, theaters, moving pictures, cafes, *soft drink* parlors, cabarets, pool halls, etc. All the forces of evil conspiring against the progress of our mission!

In spite of all this, in the two and one-half years that we have been here, we have accomplished several things worth mentioning. 1. We reorganized the work which had been almost entirely abandoned for a whole year. 2. The work was branched in various directions with very good results. 3. We are solving a problem common to all home missions, namely, to accustom the members to contribute systematically for the support of the Church.

One of the hard tasks confronting the minister after the conversion of Roman

Catholics is to make them realize the absolute necessity of contributing as much as possible for the support of the church work. The reasons are well known. In the first place, they come out of the Roman Catholic Church where they had to pay for everything that they needed—masses, funerals, baptisms, marriages and all religious celebrations—but were not held responsible for the support of the church in a systematic way. Secondly, they earn very little and are blessed with large families and this makes it impossible for them to give much. In the third place, they are here to save and practice thrift in the most scrupulous way. We have met this problem in Kansas City, common to all Italian missions, it has been our task to make them realize their full responsibility with very good results: the contributions having increased 400 per cent. in the last two years.

I feel that it will not be out of place to mention here some of the things misunderstood by many good Christian



Italian Mission, Kansas City, Mo.

Americans interested in Home Missions and some of the mistakes made by boards and workers in the Home Mission field.

Most of our American friends fail to understand that progress among Roman Catholics is by its very nature slow. A Roman Catholic, regardless of his severe criticism of church abuses and the laxity of the clergy, though not attending church except on special occasions, feels that the Roman Catholic Church is a good guide and rule of his faith as it has been for his ancestors. Imbued with superstitions and being ignorant, he holds that "the Protestant Bible" favors our view as the Catholic Bible favors the priests' view. As a matter of fact, you cannot approach a Roman Catholic with the Bible, because he does not believe the Bible to be the rule and guide of his faith and practice. Therefore the conversion does not only imply a conviction of sin and the need of a Saviour, but to abandon superstitious, false beliefs, harmonize religion and morality—a departure from what they have cherished and held dear for many centuries—and separation from the fold, which often means a separation from parents, relatives and friends. So it is not a simple process of transferring one's membership from one church to another or attaining a lawful age to make a confession of faith,

but a transforming process implying deep changes of mind and heart.

2. Another fallacy common among Christians interested in Home Mission work is that by emphasizing Americanization and placing Americans at the head or in charge of Italian work they have fulfilled the mission which the Church has intrusted upon them. *Americanization is not Christianization, and furthermore there is no true Americanization without Christianization.* But it has been clearly demonstrated that Christianization implies Americanization. Christianize the foreigners and you will have staunch, loyal, true Americans. In order to accomplish this process, however, you must have native workers, men and women who have had the same experiences of the newly arrived foreigner, who have encountered the same difficulties and have bravely overcome them. They and they alone can best lead others.

Our Italian Mission is very fortunate to have a Ladies' Board of Managers, animated with a splendid spirit of co-operation, and to depend upon the session of Central Church, deeply interested in this work of the mission, who are doing at all times, all that is in their power for the progress of God's kingdom among the Italians in Kansas City.

Kansas City, Mo.

THE ITALIAN WORK IN NEW ORLEANS.

REV. C. RUSSO.

IT IS very needful for our Church at large to know the conditions and the element of these people where our gospel work is done and how it is done.

We have an Italian colony of over 20,000 people and Mr. Russo and Mrs. Russo are the only two Italian missionaries that are steady workers among these people (I do not mean among church members, but among the Roman Catholics). Our special aim is to convey unto them the gospel of Jesus in their homes, try our best to make these people read the Bible

or the New Testament. Mr. Russo is doing general gospel work among all classes, and Mrs. Russo's special work is among ladies and children. Our missionary propaganda is to make them understand the plan of salvation complete, perfected by our Lord Jesus Christ on the cross.

This Italian Presbyterian Church has over 80 converted members from Romanism, a fine stock of people interested now also to spread the truth of Jesus to other Italians. Every member

is a real pillar of Christian faith. During the past three years they have shown their good-will to raise funds for our general work in the Church. All the children are educated in the same faith and they send them to the nearby churches' Sunday schools, so that many of the Protestant churches in New Orleans have Italian children in their Sunday schools.

The Italian Protestant influence has spread throughout most all our Italian field in New Orleans. We have no church building to worship God, but through the kindness of the Memorial Presbyterian Church session hold services there every Sunday.

We have a fine choir, a real church work, and a very extensive missionary field with a splendid promise of good prospects. We have two other missions: one the Aubry Mission in the lower part of the city, having services twice a week and a very fine Sunday school. The other is uptown, 3440 Dryades Street, where we hold one service a week. We have a very strong body of elders and deacons.

The character of the work we have before us: The Italian gospel work in New Orleans, which is really apostolic in the very sense of the word. We meet the same quality of people that the Apostles used to meet, the same kind of people without a single knowledge of Christ's gospel. They are strictly Roman Cath-

olics, idolaters, and superstitious. They observe all their saints' feasts all the year around with idols, or holy pictures. These are the people whence all our members come and these are the people we must contend with.

The very true heathenism of St. Joseph's day comes, and you see mostly in every Italian family a novena, with a grand table set with the best luxurious things to eat, the best fruits, best vegetables, best bread, cakes and candy, with St. Joseph in the center of the table. They all enjoy that which is on the table, because it is St. Joseph's, and anything that is hard to find must be on that table.

When St. Rosalie or St. Bartholomew's feast day comes, they have immense costly fireworks, a costly brass band playing the best music and a parade with their saint at the head, high mass, a splendid church ceremony. And this all is done here in the Bible country.

This is the job we have on hand. It is not easy, but it is holy. Every other holy feast is carried on in the same way and the priests enjoy it very well.

This is the nature of this work. You must consider the contrast we meet. It takes the real power of God to touch these dark hearts and bring them into the light of Jesus' truths. Once they know the gospel they are of Christ. It is a work of blessings. It brings the Lord Jesus in them. It is an apostolic work.

New Orleans, La.

NEWS FROM THE CHINESE MISSION.

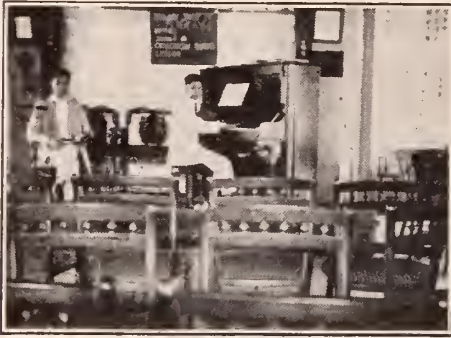
MISS ANNA CREVY.

THE house has been full—almost to overflowing. The happiest event of all was the public profession of her belief in Christ and the baptism of one of our young matrons. At the same service occurred the baptism of her eldest child. The other children were prevented from being present.

Just now I have with me for a few

weeks a young Chinese couple—Christians. The wife is a Methodist, from Hong Kong.

As usual, the teachers arranged some Christmas exercises for the scholars and a few friends. Two days later we had our "Christmas Tree"—in the afternoon. There is always a sameness to the "tree," but the small children seem to prefer



The Sunday-school room, New Orleans Chinese Mission.

sameness to variety and are quite satisfied. The scholars insisted upon having a celebration of the Chinese New Year, and I am enclosing a programme of the affair.

How do you like the family group of Chin Bow Sie, holding his baby brother, while Yoke Kao and Yoke Sun stand on either side? They have a big brother

in New Orleans and four sisters in China.

PROGRAMME OF CHINESE NEW YEAR CELEBRATION, FEBRUARY 12, 1921.

Hymn, God Will Take Care of You.

Prayer—Dr. George Summey.

Bible Verses—Wong Do, Warren Chow and Lee Moon Sinn.

Recitation, Psalm 23—Juniors No. 2.

Hymn.

Recitation, Lee Yoke Lin.

Scripture Reading, 1 John 1st Chapter—

Chinese—Louis Wah.

English—Chin Di Hoy.

Song, Jewels, Chinese.

John 3:16—All.

Recitation and Song—Juniors No. 1.

Address in Chinese—Lee Wah, Jr., Misses and Masters Hong.

Address in English and Chinese—C. C. Huang.

Recitation, Psalm 16—Horn Yuen.

Recitation, Matt. 2:1-11—Lee Dawn.

Address—Rev. W. H. Harry.

Lord's Prayer, English and Chinese.

Doxology, English and Chinese.

Benediction, English and Chinese.

Refreshments.

A CHRISTMAS ADDRESS.

CHIN DI HOY.

TO-NIGHT I want to thank you teachers for inviting us all in celebrating the Christmas of 1919; and also I want to thank for your kindnesses and faithfulness of the teachers—especially Mr. Frantz and Miss Creevy, in teaching us about the Gospel of Christ.

During my absence from the year of 1916, I believed that I have had lost good many wonderful things instead of being taught from you here. I am sorry to say during my stay in China among those skeptic comrades of mine I have denied Christ, just like Peter had done. When they ask me "are you a Christian?" I was ashamed to say so. I reply "No."

Anyhow I felt sorry afterward, then I brought others and my cousins to the church in the city of Shekks, which is not very far from Canton. The church was crowded by hundreds, were celebrating the Christmas Eve. Here we heard many

stories of the Bible, were told by some little children, and several missionaries from this country were sent down from Canton. They preached by interpretation, but one of them was Miss Tower. She was about two years in China. She talk about the Christianities in the United States, in Chinese, better than I speak in English.

The missionaries were more effected to the students than any other people, especially Sin Nan University, and Canton Medical College. These two schools have there several missionaries teaching different courses. These have a special service on every Sunday. So Sunday after Sunday most of the students have acknowledged Christ as their Saviour. Therefore now most of the churches have a day or grammar school, besides so the little ones may feel the sympathy of Christ. It seems to me they are getting

more prosperities of Christianities in the province of Kewong Lang than on the time when I first left China.

Now I am glad to come back here and learn more about Christ our Saviour, but I am sorry to say through your indefatigable teachings, even so many of the scholars were absent from attendance. I believe some of them were really prevented by their business, and the others perhaps spending this period in amusement or otherwise. We will try our best to request them to return and restore us from indifference. I shall hope those who have been acknowledged or admitted Christ as our Saviour, and those who had heard about Christ, will carry the message and spread it to our nation of four hundred millions. I am unable to express all my thoughts, but I hope my hearers have comprehended all I have said. I wish you all a happiness and prosperity in the New Year.

New Orleans, La.



Chin How Sie, Yoke Kuo, Yoke Sun and baby brother.

(Miss Creevy writes that Chin Di Hoy lived for three years at the mission and was baptized about a year before he went home. He returned to this country last year.)

WHERE GOD'S PEOPLE NEED YOU.

MRS. J. N. BLACKBURN.

DOES it ever occur to you that way down South in the land of sugar cane, there is a spot inhabited by a people who need your help? This spot of land is God's land and these people are God's people, and yet they need you. God has given them wonderful things. He has given them soil to till which yields abundantly; He has given them a climate which permits of work in the soil all the year round; He has given them easy access to the Gulf of Mexico and allows them all the sea food, viz.: oysters, shrimp, crabs, and fish they desire for commercial purposes; He has given them cypress swamps which make millions of dollars for them; He has given them wonderful gas and oil fields; He has given them world renowned salt and sulphur mines. Certainly these natural resources are wonderful and these gifts are bountiful, yet these people need your help. They have

railroad and water facilities for pleasure and business; they have schools; they have churches; they have many other things which make a community enterprising and still they need your help.

"Why," you ask, "do they need help when they have so much? Are they not able to get along by themselves?" Yes, they will live without you; they will have enough to wear and plenty to eat; they will get along physically just fine, but have you ever thought about their spiritual welfare and how much it needs you? You must give your prayers and substance that these people may know more about Jesus.

You must pray first for the people within the Church, they they may become fervent Christians and ardent workers in this part of God's land. The churches are not suffering because of those without, but because of those within



THE IMMIGRANTS.

ALFRED NOYES

They left the Old World labouring in the night.

They sailed beyond the sunset. They stood dumb

On darkling prows against that westering light

And gazed and dreamed of happier worlds to come.

Darkling and dumb, with hungering eyes eyes they gazed,

Men, women, children, at that wistful sky,

Half-aching for old homes, and half-amazed

At their new courage, as the foam swept by,

Till, towering from this mast-thronged waterway,

Liberty rose, the high torch in her hand; And each would look at each, and smile, and say,

Is this the land, is this the promised land?

While some looked up, in tears, as if in prayer,

And wondered if all dreams must waste in air.

the Church who are lukewarm and disinterested. Pray that they may have a larger vision to set aside their own feelings and work for God's kingdom in God's way.

You must pray for those without the Church; pray that their hearts may become softened and receptive in order that they may understand the word of God as it is taken to them; pray that laborers may be sent unto the harvest, for "the harvest truly is plenteous, but the laborers are few."

These people without the Church are the French-speaking people of Louisiana. They are a peculiar race, kind-hearted and generous in many ways, but retiring and have a tendency to shrink from the

English-speaking people. They are un-schooled. Religion among many of them is a tradition rather than a fact, for they have been a neglected people for generations. They are for the most part Roman Catholics, but in many sections there are French settlements where a priest has not been seen or heard in many years. One can readily imagine that the spiritual and moral standards of these people are not of the highest. Are we not responsible for these people? Are we not our brother's keeper?

The Presbyterian Church is carrying on a good work among the French, but it is such a little work compared to the need. In this field, known as the Houma field, there is one minister who supplies

two churches and four mission points and who covers two hundred miles each month just to hold services, to say nothing of the many miles covered during the month in making pastoral calls. About all he can do is preach, visit the sick, and keep in touch with those who sooner or later might unite with the Church. After these people become members of the Church intensive training in the Scripture and plan of salvation at once becomes of great importance, and here is where the permanent development of the work is hampered. The older people who do not read either English or French are unable to teach the little ones as they come

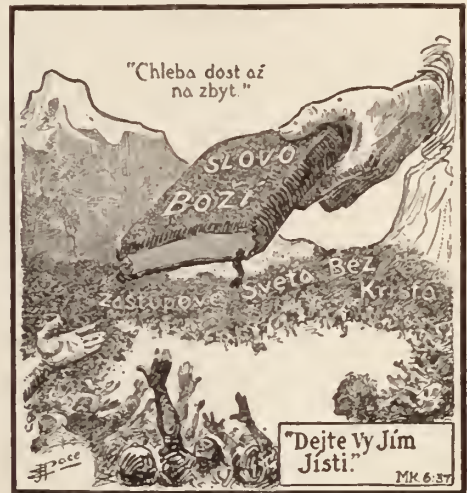
along, and the public school does not teach them these fundamentals of Christianity, consequently, they grow up without any spiritual training, except what the pastor and an occasional French worker preaches to them.

So, then, give your prayers and give your substance to these people—God's people—for consecrated teachers who will help to mold the lives and characters of these little ones. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Houma, Louisiana.

NOT ALL OUR FOREIGN PRESS IS RADICAL AND NON-CHRISTIAN.

The first issue of *Slavna Nadeje*, the new Czecho-Slovak magazine, 4002 West Twenty-sixth Street, Chicago, edited by Dr. V. J. Vita, reproduces this cartoon of Mr. Pace from *The Sunday School Times* of March 9th. The hand contains "The Word of God"; the quotation at the top is "Bread Enough and to Spare," and the multitude is marked "Earth's Christless Millions."



OUR SPICE BOX.

To be great a nation need not be of one blood, but it must be of one———?

The wire wasn't strung, so the barbs can't be on that. What causes the scratches?

How does one worker sow the seed in the highways and byways?

Which of our Foreign Missions is homeless?

To what class in America to-day is God unknown?

What do converted Catholics fear?

Conversion to a Roman Catholic frequently means what?

If they can do as well without a building,

what would they do with one? What do they do now?

Like Peter he denied his Lord, and like Peter he afterwards repented and brought others to Christ. Who was he?

A Methodist Chinese girl from Hong Kong helping where? What kind of missionary work would you call her work, Home or Foreign?

Average attendance increased from thirty-five to ninety. Where, and who brought it about?

The churches are not suffering because of those without. Why are they suffering?

SENIOR HOME MISSION PROGRAM FOR MAY, 1921.

Prepared by Eleanora Andrews Berry.

A PRESBYTERIAN LEAGUE OF NATIONS

1. Hymn—O for a Sou!!
2. Prayer—Thanksgiving that this League recognizes God as its head, and petition that He may always be put first and His glory be the main object of our work.
3. Scripture—Psalms 107:1-3; 117.
4. Roll Call.
5. Transaction of Business
6. Reports from Members of the League.
Hungarian, Cuban, Italian, French, Jews, Mexicans, Chinese, Syrian.
7. A Note of Warning Concerning an Enemy, by a Member of a Sister League.
8. Reading—The Immigrants—Potential members.
9. Prayer—That the work of our League may be prospered, and that all newcomers to our land may be reached and made members of the Christian citizenship of America.
10. Hymn—Oh, Zion Haste.
Notes: Hymns, Numbers 35 and 140 in Life and Service Hymns.

4. Answer with name of some person of foreign-birth who has rendered distinguished service to our country, either religious or secular.

5. Plan to send representatives to the Montreat Young People's Conference. Register them before June first with Rev. Gilbert Glass, Box 1176, Richmond, Virginia, being careful to enclose Conference Fee of \$3.00 for each delegate.

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars
of the morn,
Sing songs of the angels when Jesus was born!

With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations! with chorals of love;
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!

Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun.
All speech flow to music, all hearts beat as one!

Blow, bugle of battle, the marches of peace;
East, west, north and south, let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man
Hark joining in chorus
The heavens bend o'er us
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one.

—John Greenleaf Whittier.

HAPPINESS A MOSAIC.

Happiness is a mosaic. We do not come across it in a solid lump, like the great nuggets men stumble on now and then. We fit it together bit by bit—a little kindness, a little self-denial, appreciation of small blessings, a day's work done heartily and well. All of these things rightly combined make the wonderful whole we call happiness.—Ex.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

OUR TWO GIRLS' SCHOOLS IN JAPAN.

I. GOLDEN CASTLE SCHOOL.

THE women of the Church will be especially interested in the work of the two girls' schools which we support in Japan.

The first of these, the Golden Castle School in Nagoya, is the only Christian school for girls in this city of more than half a million people. The Government schools are entirely inadequate to care for applicants who are coming to them, hence the Christian schools have an unusual opportunity in Nagoya.

The students of our school come from the higher middle classes, and are from many provinces in Japan, outside of the city of Nagoya. More than two hundred students are in daily attendance, and nearly one hundred were turned away for lack of room.

While the present equipment is good as far as it goes, there is urgent need for additional buildings.

The principal of the school is a Christian Japanese gentleman, Mr. Ichimura, and his influence, both in the school and the community, has proved to be of the highest order. Rev. C. A. Logan is substituting as teacher for Mr. Smythe, who is home on furlough, while Miss Leila Kirtland and Miss Bess Blakeney, a recent recruit, are giving splendid service to the school. Miss Kirtland has for several years had a Sunday evening Bible class among the girls, which has exerted a remarkable influence on those in attendance. While a large amount of evangelistic work is done by the Christian teachers among the student body, yet

there is need of a missionary who would give her entire time to personal work and visiting in the homes of the students.

Every term, a series of evangelistic services is held in the school chapel, led usually by missionaries or Japanese evangelists. Last year about fifty students signified their desire to be Christians during these meetings. Mr. Ichimura expressed the aim of this school when, in writing the book of rules to be observed by the student body, he wrote: "The Head of this school is Jesus Christ."

Mrs. Ichimura, wife of the principal, was a graduate of Golden Castle School.

There is a great need in Nagoya for a junior college, and Golden Castle hopes to be able to install this course in the near future.

Some of the results of the Christian teaching in the Golden Castle School are as follows:

"One of our graduates of twenty years ago waited ten years for her fiance to become a Christian before she would marry him. He is now an earnest Christian. They are living in Tokyo, where he is a professor in Keio University.

"Another lady who graduated from this school now has a splendid Christian work in Kobe. She also was not a Christian at the time of her graduation. She became engaged to a young man who died while crossing from America to Japan. Upon receiving this news she began to remember the Christian teaching and to call to mind all the glorious promises of life-everlasting to those who accept Christ. Before long she was baptized. She is still unmarried and has thrown all her



Students of Miss Dowd's School.



How they sleep at the School.

The Faculty of
Golden Castle
School, Nagoya,
Japan.



The principal
seated at the end
of the table is Mr.
Ichimura, a Jap-
anese Christian
gentleman.



Cooking Class at Golden Castle School.



Wash Day at Miss Dowd's School.

energies into Sunday-school work. She herself established a Sunday school in Kobe independent of any church. By visiting the children's parents and teaching them Christianity she has a strong independent church."

"Another interesting story is that of

one of our new pupils who is such an earnest Christian that she persuaded her father to stop the liquor business. Her father is now a secretary to one of the most influential men of his province."

Keep in touch with this school through your prayers and your gifts.

2. MISS DOWD'S SCHOOL AT KOCHI.

Twenty years ago, Miss Anna Dowd, one of our missionaries to Japan, began the work of gathering into her home some of the neglected girls of Japan. In the years that have passed since them, the work has passed through many vicissitudes, but to-day Miss Dowd has between sixty and seventy Japanese girls under her roof, all of whom would, but for Miss Dowd's helping hand, be leading a life of degradation or of virtual slavery.

The work was begun in faith and has been continued in faith through all these years. Until very recently, the support of the school was not underwritten by any board or mission treasury. Miss Dowd has taught these girls embroidery and hand work, by means of which they were able to pay their way through the school. The amount of labor which this has cost Miss David is simply inconceivable to one in America. She has had to buy materials, silks, linen threads, etc., cater to styles that were prevailing thousands of miles away, teach utterly inexperienced girls the skillful use of the needle, market all of her wares in far away America, and depend upon the results to feed, clothe and house sixty to seventy-five girls, who had no other help but herself. Can you imagine any woman undertaking a more complex, trying, or really worth while task! That she has succeeded wonderfully is proof of the strength of faith and of the power of prayer!

Miss Dowd's school is not a rescue home, as many think, but girls are taken there before conditions have reached the rescue point. The laws of Japan in regard to a father's authority over his daughter are such that it is difficult for an American to believe what she reads. Many, many girls are sold into virtual slavery, in order that their labor may pay the debts of their parents. Others are

sold into most undesirable and impossible marriage conditions. Others are forced to seek a friend because of the extreme poverty of their parents who are not able to support them. These were the classes to which Miss Dowd has held out a helping hand, and whom she has never refused a place in her crowded and poorly equipped home. The exterior of Miss Dowd's building is quite attractive, but the interior is absolutely inadequate and crowded beyond all consideration for sanitation and comfort.

Several years ago, the conditions were such that they reached the heart of a friend who wrote: "That Little Pongee Gown," and from the proceeds of its sale built the one building which is habitable at all, and which is called the Carrie McMillan Home, in honor of the friend who made it possible. The women of the Church can do no greater work than to provide a home for this school of Miss Dowd's, and relieve her from the strain of the present situation and that dread of the future that when she is compelled to give up the work the school may be abandoned.

From the ranks of the girls who have been in this school have gone forth, Bible women, evangelists' wives, teachers and founders of Christian homes. Practically every girl in the institution is a Christian before she leaves, and every teacher is Christian.

Miss Dowd is pleading earnestly for a helper to come out and share the responsibility with her. The long strain of twenty years is telling upon her health, and she feels that a younger woman must come and assist her. This woman should not be too young, possibly thirty-eight or forty years of age, and should be a woman of robust health, of consecrated spirit, and indomitable energy and courage. Who will go?

MRS. W. C. WINSBOROUGH.

"A crosspatch is like any other patch that doesn't fit, just a bother and no ornament at all."

REMEMBER!

THE WOMAN'S SUMMER SCHOOL OF MISSIONS

meets at Montreat, North Carolina,

JULY 14-20, 1921.

The best Program yet will be given then in the New Auditorium.

PLAN TO COME!

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS.

Cataracts of rain could not dampen, nor howling winds blow away the enthusiasm of the devoted women who flocked into the Marble Collegiate Church in New York, on Friday, January fourteenth, women who had braved the elements to come not alone from nearby homes but from various suburbs, from Boston and Philadelphia and other cities. Mrs. William Boyd presided and gave the opening Bible reading, and the various forms of service carried on by the Federation were ably presented by such speakers as Mrs. Peabody, Mrs. Frank Gaylord Cook, Mrs. J. H. Borton, Miss Hodge, Miss Alice Kyle and others. Mrs. De Witt Knox gave a most appropriate brief appreciation of the beloved Mrs. Mary C. Porter, who had passed away during the year, and Mrs. Cronk had her usual force and suggestiveness in the "Methods Hour." Most inspiring too was the address on *Creative Life—God's Aspiration for the Modern Christian*, by Professor D. J. Fleming, of Union Seminary:

The climax of the occasion came in the evening, when fortunately the floods had abated and the dry land appeared. We have scoured from *Miss Rachel Lourie* an "Impression" of

THE BIRTHDAY PARTY OF THE CENTRAL COMMITTEE OF THE UNITED STUDY OF FOREIGN MISSIONS.

It was a Game of Authors. One felt Alice-in-Wonderlandish, but rejoiced that

at the end no one could exclaim, "You're only a pack of cards!"

Mrs. Peabody shuffled the authors (eleven were present) and the books (nearly two million copies have been issued) and we drew William E. Griffis at once, the oldest and most fiery of our authors. He has known Japan for fifty-four years, having lived there under the feudal system.

Jean Mackenzie, of *An African Trail*, was clear, incisive, with both a tear and a twinkle in the eye. In a purely legal way she discussed "Who ate the town-cat?" and, while we were still laughing, suddenly turned and showed by her lantern the pitiful, backward people crowding up behind.

Margaret Burton quoted a Japanese girl in this country, who, three days after Election Day, gave this kindly turn to "America First": "Yes, America first: first to see a need; first to sympathize and first to reach it with aid!"

For now it is *Eastern* women in *Western* Lands, as Mrs. Montgomery reminded us—she who has written four of the twenty-one study books, and has taught all of them.

In just about the midst of the game we appropriately drew Mary Labaree Platt, author of *The Child in the Midst*. Young she looked in spite of her vast experience, and very sure was she that hers had been the most worth-while topic given to any author.

Would we could quote from them all—Isaac Headland, Caroline Atwater Mason,

Anna Robertson Brown Lindsay! Among the missing authors—for we were playing with an imperfect set—was Samuel Zwener, but his collaborator, Arthur J. Brown, was there and so was Eric North, who has written the 1921 book just about to appear, and D. J. Fleming, who has the 1922 one already under way.

Not to be outdone by Alice, Mrs. Peabody had prizes for every one—a delicious birthday cake whose twenty-one candles were lighted by the authors. But the Orient got the very best, for the

United Study Committee had a balance in its treasury. "A bad thing in a missionary treasury," said Mrs. Peabody. Although the committee has never had a grant since that fifty dollars given at its launching twenty-one years ago, it was able to present on this occasion \$350 to Miss Hodge for the seven union colleges and medical schools; \$100 to the China famine fund, and \$50 to Miss Kyle for Christian Literature in the Orient—a fine record at present printing costs.—*Woman's Work*.

AUXILIARY HELPS FOR NEW OFFICERS.

FREE.

Constitution and By-Laws of the Woman's Auxiliary.	
Constitution for less than twenty-five members.	
Leaflets for the Secretary of Prayer Bands and Bible Study.	
Leaflets for the Secretary of Foreign Missions.	
Leaflets for the Secretary of Assembly's Home Missions.	
Leaflets for the Secretary of S. P. & C. Home Missions.	
Leaflets for the Secretary of Christian Education and Ministerial Relief.	
Leaflets for the Secretary of Young People's Work and Sunday-school Extension.	
Leaflets for the Secretary of Literature.	
League of Intercessory Cards.	
What is a Prayer Band?	
Percentages recommended by the General Assembly 1920.	
Our 63 per cent. Responsibility	
The Industrial School for Negro Girls.	

FOR SALE.

Years Books	\$.05
The Recording Secretary02
Suggestions How to Organize the Circle Plan02
Approval of Pastors02

What is Your Circle Doing?.....	.02
The Auxillary Plan in Rural Churches	.02
How the Auxiliary Circle Plan Came to Progressville05
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Sentence Prayers02
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"Service"—A Study of Essentials.....	.05
1,200 Bible Questions10
Answers to 1,200 Bible Questions....	.10
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Every Auxiliary should use the Devotionals issued in connection with the Year Book for 1921-1922. The subject for the Circles is Neighborliness, and for the Auxiliary the Home.

Order from The Woman's Auxiliary, 257-259 Field Bldg., St. Louis, Mo.

If you will not grow day by day, you cannot grow year by year.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL

306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis, unless otherwise specified.

Five Helps for Workers with Young People, each 3 cents.

Some Rules for Story-Telling
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How Missionary Money is Earned.
The Dollar Brigade.

First Steps in Organizing a Boys' and Girls' Society

Stories to Tell.—Here and There Stories.

Two stories each month, one on Home Missions and one on Foreign Missions; printed in attractive form. Single stories, 3 cents each. Price per year, except two summer months, 25 cents.

Books of Stories.—Fifty Missionary Stories, 75 cents. Cloth. Belle M. Brain. Myths of the Red Children, 76 cents. Cloth. By Wilson. This will be especially welcome because it contains one chapter on things to make.

Plays.—Waiting for the Doctor, 5 cents. Mrs. Cronk. A dialogue for Junior Girls. Good.

Mai-ling's Adventure, 5 cents. Ferris. A dramatization of one of the chapters of "The Honorable Crimson Tree."

How Chinese Children Learn the Jesus Doctrine, 5 cents.

Sun-Shi-Ning, 5 cents.

Two Thousand Miles for a Book. 25 cents. An Indian Play.

A Young People's Magazine. "The King's Builders."

A most helpful, readable, and attractive magazine for children, gotten out by the Christian Church. A monthly, 50 cents per year. Order this direct from the Christian Woman's Board of Missions, Indianapolis, Indiana.

A Program for Young People's Work. A most welcomed program for your Young People for all the year; prepared and tried out by workers with Young People. This includes getting acquainted with all our own Church's Work, all the "Causes" in ways made to fit the mind of the child of varying ages, dividing them into three bands of different ages. And there are most interesting things to do. This is not out in leaflet form yet, but you can secure this

by sending stamp to The Presbyterian of the South., Richmond, Va.

Leaflets.—The Revolt of the Hall Closet, 3 cents. A very live account of how the missionary papers left to die on the closet shelf, did breed rebellion. Good to be told by a good story-teller.

Two Stories, Luella, and Joe, 3 cents. Woodberry. Telling how Joe, a boy of six, looked after his "family." And how Luella's prayer ended with this petition, "Lord, help Luella not to try to fool you any more." Two good Home Mission stories.

From Italy to America, 10 cents. Florence Lee Weld. An impersonation in dialect; very effective if told with spirit. To be told, not read.

Harvesting Souls in Berry Patches, 8 cents. Lila Bell Acheson. This will open a new field of thought to many who have

not kept up with the work among, not immigrants, nor emigrants,—Migrants,—the thousands of women and children who migrate as truly as do the birds, as they go from place to place to gather berries and other crops. Pass this around.

Little Mary's Tithe Box, 2 cents. Dyson. Showing how Mary grasped the differing meaning of "tithe" and "gift," and how happy she was in being a "partner with God" Get one for every member of your Young People's Organization.

Oriental Mission Work. A deeper thing, being the report of a Conference studying this problem, 25 cents a copy. Some of the subjects discussed are: Plans and Policies in Oriental Work; Successes and Failures in Evangelization of Orientals; Educational work in Chinese Community; Social and Philanthropic Work; Chinese Slavery, Fact or Fiction.

A Book on Chinese Missions.—Chinese Heart Throbs. Price, \$1.50. Written by Jennie V. Hughes, with introduction by the famous Chinese doctor, Mary Stone. "No one can read this book without a quickening of pulse. Each one of the fascinating chapters is fresh proof that the "soulless" girls of China are tremendously worth saving."

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THEY HAVE GOOD
THINGS FOR YOU.
SEE ADDRESSES ON
FIRST PAGE OF
"SURVEY."

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
122 SOUTH FOURTH AVENUE,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS,
LOUISVILLE, KY.

\$250.00 IN CASH PRIZES.

THROUGH the kindness of friends we are enabled to offer liberal inducements for securing your help in the prosecution of our work.

For the best program, black board talk, playlet or pageant on the work of the various departments of Christian Education and Ministerial Relief, the following prizes are offered:

PRIZE 1—\$10.

On Christian Education, showing the fundamental need of the Church for Christian schools, colleges and theological seminaries to train the future leaders.

\$5 for the next best. \$2.50 for the third.

PRIZE 2—\$10.

On Recruiting—calling attention of the Church to the imperative need of a large increase in the number of ministers for the fields at home and abroad, and of doctors, nurses, teachers, business managers, etc., and for the adequate training of these.

\$5 for the next best. \$2.50 for the third.

PRIZE 3—\$10.

On Education for the Ministry and Mission Service—showing the motive, preparation and opportunities offered the youth of the Church for full time Christian service.

\$5 for the next best. \$2.50 for the third.

PRIZE 4—\$10.

On the responsibility of the Church for the religious nurture of the youth from

Presbyterian homes who are attending the State institutions of higher learning—one out of every six or eight of the students in the State universities is from a Presbyterian home.

\$5 for the next best. \$2.50 for the third.

PRIZE 5—\$10.

On the Student Loan Fund—revealing the blessing of this fund which enables the boys and girls of approved character and ability from poor homes of our Church to receive preparation for life's work in our Presbyterian Colleges—explaining the "Memorial Scholarships" held in this fund.

\$5 for the next best. \$2.50 for the third.

PRIZE 6—\$10.

On Ministerial Relief—expressing the sacred duty of the Church to provide for its faithful and underpaid ministers and missionaries when sickness or old age cuts them off from labor and income, and for the needy widows and orphans of those who have died.

\$5 for the next best. \$2.50 for the third.

PRIZE 7—\$10.

On the Endowment Fund of Ministerial Relief—emphasizing the need of a permanent fund the interest from which, together with the enlarged annual offerings of the people, will enable the Church to care for its old preachers and their families in a manner and with a certainty never possible in the past.

Showing also the opportunity of erecting "memorials" in this fund.

\$5 for the next best. \$2.50 for the third.

PRIZE 8—\$10.

On Life Annuity Bonds—explaining the safest, simplest and most productive investments for men and women of small or large means who desire an income for themselves or relatives during life and to help meet the great need of the Church after death. Infinitely better, safer and happier than a legacy.

\$5 for the next best. \$2.50 for the third.

PRIZE 9—\$25.

On the entire work of the Departments of Christian Education and Ministerial Relief, which has to do with recruiting for the ministry and mission service, the education of our boys and girls, the care of our student youth, the fostering of our educational institutions, the financial aid of the poor youth of the Church who desire a higher education, the care of aged and infirm ministers and the needy widows and orphans of deceased ministers—the enlisting, training and pension departments of the Church.

\$10 for the next best. \$5 for the third.

PRIZE 10—\$10.

For the best selection of a poem, quotation, brief article, picture or story—either original or clipped, relating to the above work that has not already been used in our literature.

\$5 for the next best. \$2.50 for the third.

PRIZE 11—\$10.

For the best suggestion for the use of the Christmas Program prepared each year by the Executive Committee for the Sunday School and Church. How did you use the exercise last December?

\$5 for the next best. \$2.50 for the third.

PRIZE 12—\$10.

For the best "poster" or "chart" not to contain more than thirty words (with or without picture), on any department of the work of Christian Education, Education for the Ministry and Mission Service, Recruiting, Ministerial Relief, the Endowment Fund of Ministerial Relief, the Student Loan Fund or on all the work of these departments together.

\$5 for the next best. \$2.50 for the third.

PRIZE 13—\$10.

For the best short story—of not more than 1,000 words—on any of the themes outlined above.

\$5 for the next best. \$2.50 for the third.

A SUMMONS FOR YOU!

Use your gray matter! It will help your mind and your soul and perhaps your purse. You may also help your Executive Committee, your Church and the world.

RULES FOR GUIDANCE.

It will be necessary to observe the following rules and suggestions:

1. Each contestant may enter for any number of prizes.

2. Manuscripts must be in the Louisville office by June 30, 1921.

3. All manuscripts must be written on one side of the paper only—either with typewriter or in a clear, legible hand.

4. Programs must be complete with suggested hymns (mentioned by name—not by number in a book), Scripture reading, and with suggestions for development of theme.

5. Put your name on separate paper and on envelope—not on manuscript.

6. Programs should not be too long and, if possible, arranged so they may be adapted for use in time varying from twenty minutes to an hour.

7. Programs are to be used in Church, Sunday school, missionary, pastor's aid.

auxiliary, Christian Endeavor and other young people's societies. Be sure to specify for which your program has been prepared.

A large box of sample leaflets and programs will be sent, free of cost, to any one who desires to enter the contest. Reference may be made to these or quota-

tations from them incorporated in the material you prepare.

Address all requests for this literature and for further information to Henry H. Sweets, Secretary of the Presbyterian Church in the United States, for Christian Education and Ministerial Relief, 410 Urban Building, Louisville, Ky.

MINISTERIAL RELIEF.

THE Purpose is to care for the aged and enfeebled ministers and the needy widows and orphans of deceased ministers of the *Presbyterian Church in the United States*.

Ministers are not Money Makers. They are separated from business and the sources of worldly gain. They are commanded to "live of the Gospel." Then, by all means, we should care for them when their salaries, often wholly insufficient, are cut off.

109 *Infirm Presbyterian Ministers* whose average age is over 72 years, are in dire need.

160 *Needy Widows* of Presbyterian ministers are without the necessities of life.

27 *Afflicted Orphans* without either father or mother must be provided for.

70 *Fatherless Children* under 14 years of age are in these 296 homes of want.

Stewards of God, will you not give dollars instead of dimes for the support of such as these? God said, "Take heed that ye forsake not the Levite." 109 old ministers!

Woman's Work for Woman. The Assembly asks you to assist in this work. What a privilege to minister to your aged or lonely sisters who have shared great privations and now have no support. 160 widows!

Sabbath Schools. You are requested to take an offering for these fatherless children and for the dear old people now in want. 70 little fatherless children!

Young People's Societies. There are

young people in these homes who need your aid. Some are helpless invalids, some of the boys are struggling hard to support widowed mothers, and are hoping to take the place of their fathers in the depleted ranks of the ministry.

The Collection for Ministerial Relief is "The Collection for the Saints," who are in need. 1 Cor. 16:1, 2.

The Commendation of the King. "And the King shall answer and say unto them, 'Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" Matt. 25:40.

The Endowment Fund. The General Assembly has said: "In order that these may be cared for in a manner and with a certainty impossible in the past, an Endowment Fund must be raised." The interest from the invested funds goes to relieve the *present needs* of those in distress. Help at this time. Assist now!

The General Assembly asks that the Endowment Fund be regarded as an opportunity for special liberality rather than as a part of the budget of the Church, and especially commends it to our people of wealth for their gifts and legacies.

In Making Your Will remember this sacred cause. Contributions will be held as "Memorial Funds" if so desired. Such gifts will continue to do good through the coming years. Write for information about "Life Annuity Bonds."

All remittances should be made payable to Mr. John Stites, Treasurer.

PROGRAM FOR OPEN MEETING ON MINISTERIAL RELIEF.

Song: How Firm a Foundation.

Prayer: Thanksgiving for our Ministers.

Introductory Talk: The Aged Ministers of the Bible with especial mention of Samuel, the wonderful leader of Israel who stepped aside to let a younger, less worthy man take his place and yet gave him, not only allegiance and support, but love and sympathy.

Bible Reading: 1 Sam. 11:14-12:22.

Prayer: That the Church May Not Fail the Aged.

Reading: "The Song of the Mystic." Ryan. "The Foremost Claim."

"Facts and Figures" (Missionary Survey).

Reading: "The Prayer of One Growing Old" (Missionary Survey).

"Little Heart Stories About the Endowment Fund."

Solo: "The Song the Angels Sing."

Free-Will Offering.

Closing Prayer.

MRS. C. C. COX.

Jackson, Tenn.

PROGRAM ON CHRISTIAN EDUCATION.

Theme: The duty and privilege of inspiring and training young people for Christian Service.

Song: Make Me a Channel of Blessing.

Devotional: Great men of the Bible who have trained young men for God's service from Moses and Joshua to Paul and Timothy.

Bible Reading: 2 Tim. 1.

Prayer: For the Youth of our land.

Song: Happy in the Service of the King.

The Home Influence—A sketch of Martha Campbell White.

The Christian College Training Leaders. (Adapted from article by Dr. Gaines.)

Report from campaign for Southwestern University.

Reading: "The Tapestry Weavers." Chester.

Prayer: Our Church Schools, Their Faculties and Students.

MRS. C. C. COX.

Jackson, Tenn.

TO OUR YOUNG MINISTERS.

EGBERT W. SMITH.

A LETTER received this morning from our Mid-China Mission brings the distressing news of another break-down in our missionary force. In the last three months three of this mission's ablest missionary evangelists have had such complete failure of health as to require their being relieved of all responsibility. One is coming home, sent by the doctors, with very high blood pressure. Another would be sent if he were able to leave his bed to travel. Another is required by the doctors to drop all his

work immediately. The letter of this morning speaks of the hopelessness of supplying these vacancies with forces already on the field, "for each of our stations is reduced to the irreducible minimum as far as male evangelists are concerned."

I lay these facts before the young ministers of our Church and before our seminary students. If the work is to go forward, these vacancies must be filled. Who will volunteer?

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-2 North Sixth Street, Richmond, Va.

MONTREAT YOUNG PEOPLE'S CONFERENCE.

JUNE 21-30, 1921.

PROGRAM IN DETAIL.

Program.

Each delegate is expected to take one text-book class and one Bible Study class, selecting from those outlined below:

Text-Book Classes.

Foreign Mission Book: "Triumphs of the Gospel in Belgian Congo." Bedinger, taught by Dr. J. O. Reavis.

Home Mission Book: "From Survey to Service." Douglas, taught by Miss Eleanor A. Berry.

Sunday-school Book: "The Pupil," Weigle, taught by Dr. W. T. Thompson.

C. E. Book: "Expert Endeavor," Wells, taught by C. F. Evans. All South C. E. Secretary.

Alternative C. E. Study, an advanced course for those who are already C. E. Experts, taught by Prof. James Lewis Howe, of Washington and Lee University.

Bible Study Classes.

"The Bible and Personal Evangelism," for training in individual witness bearing, taught by Rev. E. O. Buehholz.

"The Bible and Missions," a study of the Bible in its bearing on the Great Commission, taught by Miss Julia Lake Skinner.

"The Bible and the Individual," a study of special sections and topics for the promotion of personal devotion, taught by Rev. G. F. Bell.

"Messages from the Gospels," a study of the life of Christ in its bearing on young people's problems, taught by Mrs. S. H. Askew.

CONFERENCE PERIOD.

The total conference membership will be organized in this period for the consideration of young people's problems and methods of service, both in the local church and for the Church at large. This conference will be organized and conducted by the young people themselves under the direction of Miss Anna Branch Binford, Secondary Division Director for the Department of Sunday School and Young People's Work.

There will be a special conference for leaders in young people's work under the direction of the General Superintendent during the latter part of the conference.

INSPIRATIONAL ADDRESSES.

There will be special addresses at the evening and Sunday sessions by outstanding speakers who will bring messages of inspiration and challenge to the conference. The following speakers have been secured:

Dr. William Crowe,
Dr. John M. Vander Meulen,
Dr. W. T. Thompson,
Dr. James O. Reavis,
Mrs. W. C. Winsborough,
Dr. Walter L. Lingle.



VESPER SERVICES.

There will be vesper services every evening after supper on the hillside near the Alba Hotel. These services, which have been so helpful and attractive heretofore, will be conducted this year, as in previous conferences, by Dr. Henry H. Sweets, and he will put special emphasis on the challenge to religious life work.

DEVOTIONAL SERVICES.

There will be a brief devotional service at the beginning of each day's session. Rev. J. G. Venable, of Jacksonville, Fla., whose messages were an outstanding feature of the conference last summer, has been secured again for this summer's conference.

CONFERENCE MUSIC.

The musical program of the conference will be under the direction of the Ackley Brothers, who have rendered fine service at Montreat for several seasons.

Special attention will be given to the needs of young people in worship, and the music will be spirited and devotional. Delegates will receive helpful suggestions regarding musical programs for their organizations.

RECREATION.

The afternoons during the conference will be given over altogether to rest and recreation. Saturday, June 25, will be free for mountain trips and outings. The recreational features of the program will

be under the direction of Rev. S. K. Phillips, of Greenville, N. C. Mr. Phillips is fitted by training and experience for this important task, and his fine qualities of leadership insure a popular and wholesome program of physical and social activities for the conference.

Swimming, mountain climbing, tennis, basket-ball, volley-ball, indoor baseball, and such group and competitive games as will best promote the happiness and welfare of the young people will be made available for them.

SOCIAL LIFE.

The conferences at Montreat have been noted for fine associations with splendid young people from the various parts of the South. The social life of the conference will be under the tactful and wise supervision of experienced leaders. Among others, the following have been secured as social directors:

Miss Mary Cook,
Miss Margaret Lane,
Mrs. H. F. Morton,
Mrs. B. H. Bunch,
Miss Mamie McElwee,
Miss Julia Lake Skinner,
Rev. Edward E. Lane,
Rev. S. K. Phillips.

Valuable assistance in general supervision of the life of the conference will be given by leaders of the different delegations.

STUNT NIGHT.

Monday night, June 27th, will be reserved for a program of entertainment

and fun. Stunts will be presented by the different classes and conference groups, so as to promote good fellowship and reflect the spirit of the conference.

WHAT WILL IT COST?

Hotel rates for the conference will be \$20 for the ten days at Montreat. Delegates should arrive for supper on June 21st, and will be entitled to breakfast and dinner on July 1st. The Montreat management assures high class hotel service at the above rates.

Round trip railroad rates to Black Mountain, N. C., can be ascertained from nearest railroad agent. It is impossible to announce rates at time of program printing. Necessary certificates for securing rates will be sent to registered delegates as soon as they can be secured by the conference chairman.

Round trip auto passenger rates between Black Mountain and Montreat \$1.

Charges for trunk delivery cannot be ascertained at this writing, but will probably be either 50 cents or 75 cents each way.

Statements above include all necessary expenses, except text-books and incidentals.

HOW TO REGISTER.

Send registrations with conference fee of \$3 for each delegate to Gilbert Glass, Chairman, Box 1176, Richmond, Va. This should be done without delay, so as to secure good hotel accommodations. Money for conference fees should be sent by postoffice money order to avoid exchange expenses.

Remember that hotel reservations *cannot* be secured directly from Montreat, but will be made in order in which registrations are received at the Richmond office.



A Standard Training School.

First in Tupelo! First in East Mississippi Presbytery! First in Synod of Mississippi!

Can you wonder that these folks look so "Firsty," with such an array of "Firsts" to their credit?

The man who made this Standard Training School possible is R. L. Landis, Superintendent of Sunday School and Young People's Work in Synod of Mississippi. He is the right man, though in this picture he stands on the extreme left.

North Mississippi has already asked to have a similar Training School as soon as possible. Real Religious Education is contagious. Why not expose yourself to it?

For information about these Standard Training Schools, write Dr. Gilbert Glass, General Superintendent of Sunday Schools and Young People's Work, Box 1176, Richmond, Va.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION

AFRICA

[61] **Bulape, 1915.**

Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair. R. N.

Luebo, 1891.

Rev. and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
*Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
*Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. J. W. Allen.
Mr. and Mrs. Savelis (Associate Workers).

Rev. and Mrs. J. K. Hobson.
Miss J. Belle Setser. R. N.
Rev. and Mrs. V. A. Anderson.
Mr. Allen M. Craig
Miss Ida M. Black.
Mr. Frank J. Gilliam.
Mr. and Mrs. B. M. Schlotter.
Rev. and Mrs. J. K. Hobson.
Dr. and Mrs. Robt. R. King.
Mr. W. L. Hillhouse.

Mutoto, 1912.

Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
*Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard. R. N.
Rev. and Mrs. A. Hoyt Miller.
Miss Nina L. Farmer. R. N.
Mr. A. M. Shive.

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger.
Mr. and Mrs. B. M. Schlotter.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson. R. N.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. Wm. J. Anderson, Jr.

Bibangu, 1917.

*Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
Miss Ruby Rogers. R. N.
Rev. and Mrs. W. F. McElroy. [22]
E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis (Lavras).
Miss Hattie G. Tannehill.
*Miss Mabel Davis.
Rev. A. S. Maxwell.]

Caxambu, 1920.

Rev. and Mrs. F. F. Baker.
Vainginha, 192 .
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Piumby, 1915.

*Mrs. Kate B. Cowan.
Campo Bello, 1912.
Miss Ruth See.

[10] **W. BRAZIL MISSION.**

Ytu, 1909.
Rev. and Mrs. Gaston Boyle.
Campinae, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.
Descarvado, 1908.
Rev. and Mrs. Alva Hardle.
Sao Sebastiao do Paraizo, 1917.
Rev. and Mrs. R. D. Daffin.

[11] **N. BRAZIL MISSION.**

Garanhuns, 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr

Pernambuco, 1873.

Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.
Parahyba, 1917.
Rev. and Mrs. W. C. Porter.
Canhotinho, 1895.
*Mrs. W. G. Butler.

[78] **MID-CHINA MISSION**

Hangchow, 1867.

Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribing
Mr. and Mrs. Andrew Allshon.
Mr. and Mrs. Edward Evans.
Mr. W. E. Smith (Associate Worker).

Shanghai.

Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.
Miss Bess McCollum. (?)

Kashing, 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
*Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss Elizabeth Corriher. R. N.
Dr. and Mrs. F. R. Crawford.
*Rev. and Mrs. J. Y. McGinnie.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
Miss Anna Campbell. (Asso. Wkr.)
Dr. E. W. Buckingham
Miss Ruby Satterfield.
Miss Bessie Kenniger.

Kiangyin, 1895.

*Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Miss Rida Jouroldman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Miss Sade A. Nesbit.

Nanking, 1920.

Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcherson.
Dr. and *Mrs. R. T. Shields (Tainanfu)
Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.
Miss Lina E. Bradley.
Miss Margaret Dixon. (?) R. N.

Soochow, 1872.

Miss Addle M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
*Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxey Smith.
Miss Mabel C. Currie.
Miss Alma L. Ifill. (Asso. Worker.)

[80] **N. KIANGSU MISSION.**

Chinkingang, 1883.

Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Harpkins.
Taichow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Miss Grace Farr.

Hsouchoufu, 1896.

Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. A. McFadyen.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaianfu, 1904.

Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1911.

Rev. and Mrs. H. W. White
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. and Mrs. H. T. Bridgman
Miss M. nna R. Arms

Sutsien,

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson; M. D.
Rev. and Mrs. W. F. Junk
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1887.

Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wayland.
Miss Mary McCown.

Haichow, 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mr. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLaughlin.
Miss Mary Bissett.
Rev. and Mrs. Edw. S. Currie.
Miss Mary Lee Sloan.

[11] **CUBA MISSION.**

Cardenas, 1899.

Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Ghiselin (Associate Worker).

Calbarien, 1902.

Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Somellian.

Placetas, 1907.

None.

Camajuani, 1910.

Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres
Sagua, 1913.

[50] **JAPAN MISSION.**

Kobe, 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan.
D. D.

Kochi, 1885.

Rev. and Mrs. W. B. Mollwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. Mollwaine.
Nagoya, 1887.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythe
Miss Beattie M. Blakeney.
Miss F. Eugenia McAlpine.
Rev. and Mrs. C. A. Logan.
Gifu, 1917.
Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Susaki, 1898.

*Rev. and Mrs. J. W. Moore.
 Rev. and Mrs. J. H. Brady.
 Takumatsu, 1898.
 *Rev. and Mrs. S. M. Erickson.
 Miss M. J. Atkinson.
 Rev. and Mrs. H. H. Munroe.
 Marugame, 1920.
 Rev. and Mrs. J. Woodrow Hassell.
 Rev. and Mrs. I. S. McKroy, Jr.
 Tokushima, 1889.
 *Miss Lillian W. Curd.
 *Rev. and Mrs. H. C. Ostrom.
 Rev. and Mrs. A. P. Hassell.
 Miss Estelle Lumpkin.
 Toyohashi, 1890.
 Rev. and Mrs. C. A. Cummings.
 Okazaki, 1890.
 *Miss Florence Patton.
 Miss Annie V. Patton.
 Rev. and Mrs. C. Darby Fulton.
 Rev. and Mrs. J. E. Cousar, Jr.
 CHOSEN MISSION. [77]
 Chunju, 1896.
 Rev. and Mrs. L. B. Tate.
 Miss Mattie S. Tate.
 Rev. and Mrs. L. O. McCutchen.
 Rev. and Mrs. W. M. Clark.
 Rev. and Mrs. W. D. Reynolds.
 Miss Susanna A. Colton.
 Rev. S. D. Winn.
 Miss Emily Winn.
 Miss E. E. Kestler. R. N.
 Miss Lillian Austin.
 Rev. and Mrs. F. M. Eversole.
 Miss Sadie Buckland.
 Miss Janet Crane.
 Mr. J. Bolling Reynolds.
 Dr. and Mrs. M. O. Robertson.

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull.
 Miss Julia Dysart.
 Dr. and Mrs. J. B. Patterson.
 *Rev. John McEachern.
 *Mr. Wm. A. Linton.
 Miss Lavalette Dupuy.
 Rev. and Mrs. W. B. Harrison.
 Miss Lillie O. Lathrop. R. N.
 Miss Willie B. Greene.
 Kwangju, 1904.
 *Rev. Eugene Bell.
 Rev. S. K. Dodson.
 Miss Mary Dodson.
 *Mrs. C. C. Owen.
 *Miss Ella Graham.
 Dr. and Mrs. R. M. Wilson.
 Miss Anna McQueen.
 Rev. and Mrs. J. V. N. Talmage.
 Rev. and Mrs. Robert Knox.
 *Mr. and Mrs. M. L. Swinehart.
 Miss Elise J. Shepping (Saniterating).
 R. N.
 Rev. and Mrs. L. T. Newland.
 Miss Georgia Hewson. R. N.
 Rev. and Mrs. J. Kelly Unger.
 Mokpo, 1899.
 Rev. and Mrs. H. D. McCallie.
 Miss Julia Martin.
 Rev. J. S. Nisbet.
 Miss Ada McMurphy.
 Dr. and Mrs. R. S. Leadingham
 (Seoul)
 Mr. and Mrs. Wm. P. Parker (Pyeng
 Yang).
 *Mrs. P. S. Crane.
 Rev. D. Jas. Cumming.
 Miss Esther B. Matthews. R. N.
 Rev. and Mrs. Joseph Hopper.

Miss Elizabeth Walker.
 Soonchuu 1913
 Rev. and Mrs. J. F. Preston
 Rev. and Mrs. R. T. Golt.
 Miss Meta L. Biggar.
 Miss Anna L. Greer. R. N.
 Rev. and Mrs. J. C. Crans.
 Dr. and Mrs. J. McL. Rogers.
 Miss Louisa Miller.

MEXICO MISSION. [11

Zitacuaro, 1919.
 Rev. and Mrs. H. L. Ross.
 Rev. and Mrs. Z. E. Lewis. [7]
 Morelia, 1919.
 Rev. and Mrs. Jas. O. Shelby
 Dr. and *Mrs. L. J. Coppedge
 Mr. and Mrs. J. H. Wray.
 Toluca, 1919.
 Rev. and Mrs. W. A. Rosa.
 "Arenal" 40, San Angel, D F
 Mexico.
 San Angel, D. P. Mexico.
 Miss Alice J. McClelland.
 Laredo, Texas.
 Miss E. V. Lee.
 Austin, Texas.
 Miss Anne E. Dysart.
 Coyoacan.
 Prof. and Mrs. R. C. Morrow
 Missions, 10.
 Occupied Stations, 53.
 Missionaries, 308.
 Associate Workers, 11.
 *On furlough, or in United States
 [Dates opposite names of stations in-
 dicate year stations were opened.
 †Associate Workers.
 For postoffice address, etc., see page
 below.]

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E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Campo Bello, Estado de Minas Geraes, Brasil. For Piumby—"Piumby, Estado de Minas Geraes, Brazil. For Varginha, Estado de Minas Geraes, Brasil.

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brasil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brasil." For Pernambuco—"Recife, E. de Pernambuco, Brasil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuehoufu—"Care S. P. M., Hsuehoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Sutsaien—"Care S. P. M., Sutsaien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheung—"Care S. P. M., Yencheung, Ku., China."

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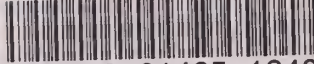
CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For CamaJugui—"CamaJugui, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

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